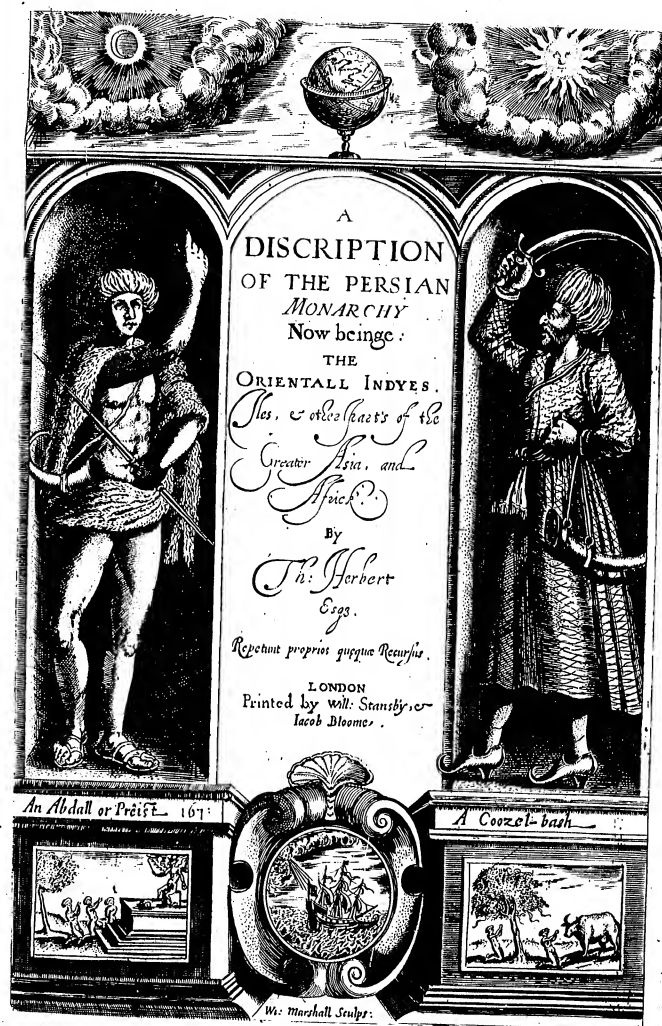


~~The Marine Commandants, in Number 8, 7~~

1. There is one god, my great god, and Mahomet is his prophet.
2. The great god has not sent any other true messenger before you, nor will he.
3. You must follow the messenger (or true messenger) to the charitable and to the good.
4. The messengers are messengers to announce the word of God and to give you his commandments.
5. So if you offend God by a sin, and if you are a sinner, — 156
6. Remember that you are a sinner. — 157
7. Remember that you are a sinner. — 158
8. Remember that you are a sinner. — 159



A
DISCRIPTION
OF THE PERSIAN
MONARCHY
Now beinge :

THE
ORIENTALL INDYES.

*As, & other parts of the
Greater Asia, and
Africa.*

By

Jⁿ: Herbert
Esq^r.

Reptum propriis quibus Reapit.

LONDON
Printed by W^{ill}: Stansby, &
Jacob Bloomer.

An Abdall or Preist. 167.

A Coozel-bash.

W: Marshall Sculps.

A
RELATION
OF SOME YEARES
TRAVAILE, BEGVNNE

Anno 1626.

Into *Afrique* and the greater *Asia*, especially
the Territories of the *Persian* Monarchie: and
some parts of the *Orientall Indies*,
and *Iles adiacent*.

Of their Religion, Language, Habit, Dis-
cent, Ceremonies, and other matters
concerning them.

Together with the proceedings and death of the three
late Ambassadors: Sir D. C. Sir R. S. and the *Persian*
NOGD BEG;

As also the two great Monarchs, the King of *Persia*,
and the Great MOGOL.

By T. H. Esquier.



LONDON,
Printed by William Stansby, and Jacob
Bloome, 1634.

HARVARD COLLEGE LIBRARY
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JAN. 3, 1933

TO
THE RIGHT
HONORABLE,
PHILIP,

Earle of *Pembroke* and *Mountgomerie*, Baron
Herbert of *Caerdiff* and *Sherland*, Lord *Parr*
and *Ross* of *Kendall*, *Fitz-Hugh*, *Marmyon*,
and *Saint Quintin*, Lord *Lieutenant*
of *Kent*, &c.

Lord *Warden* of the *Stanneries* in *Cornwaile*
and *Deuonshire*, Lord *Chamberlaine* of
his *MAIESTIES* House, Knight of the
most Noble Order of the Garter, and one
of his *Maiesties* most Honorable
Prinie Councill.

MY LORD:



Ood wine needs no bush:
but this Traueller wants a
Guide, and as vnder age, a
Guardian too: In the warres
a Beard becomes a Cap-
taine, and in trauaile yeares
doe well, at least some
yeares of discretion, to enable the looker on to
marke

marke the most remarkable things, and those onely.

My desire to see, tooke away my sight, as it fares with those who are suddenly taken with a killing beautie, or gaze vpon the Sun. Yet some glimmerings I haue obserued, like an ill-sighted man, who sees with Spectacles or Perspectiues, the rather, that your Lordships protection may haue the same operation on me, the Sunne hath vpon barren ground, to call out some vsfull herbe; and by vertue only of your owne influences.

At Tennis hee that takes not the first bound, loofeth the rest, but in a second or third place, a man may be the Instrument of good: and I care not what roome I fill vp, nor what posture I stand in, so my Company be good and the action Noble.

This casts me still vpon your Honours goodnes, as the Patrone of Vertue, and my safeguard both from the Ignorance of those who can find fault at home, and the malice of such as carpe at any rate, and condemne before the Book be printed, it may be before tis ended: who antidate their excepuons, and like Merchants with their goods, enter them, before they ship them: Such imprest money I doe not like, but protest against it and the paymaster. Yet, why should I feare haile or Detraction, when your Honours fauour is my Pilot.

To

To beleue my selfe safe, is to be so: since Opinion strikes a great stroake in the iudgements and affaires of men, and that it is impossible in any subiect to find more safety or calmnesse for this poore Barque, which (I assure your Lordship) hath endurde many toffes at Sea, and is now tost on Land to be ploughed vp in long furrowes, and to beare the brunt of the coldest and hottest Aire, Summer and Winter censures. Which by the iust Temper of your Lordships good Name, (made surer by that discending Interest, you being our Chiefe) shall be thawed and made gentle vnto mee, who haue nothing more to boast of then your Noblenesse and the Title of

Your Lordships

humblest Seruant,

Th. Herbert.



NO sooner welcome home from trauell, then
 Cosen, thou dost put forth to Sea agen;
 Isk not enough? haue ventur'd life and goods,
 But good name must be stak't: that boxe affords
 The precious oymment; Is the die cast, must
 At this one throw all thou hast gain'd be lost?
 The Worlds a Lott'ry; He that drawes may win:
 Who nothing ventur's, looks for nothing; Sin
 Multiplies and shall thy honour barren be;
 Launch out and prosper, let not thy modestie,
 Be counted a crime, or, if the fustion
 Turne vertue into vice, the oblation
 Shall an example be to moderne wits
 Who choose not what is good, but what best fits
 Their appetites; whose faith is much or none
 By others fancies or digestion:
 Thy iudgement rigg'd thee forth, made thee hoysse sayle,
 Put thee to Sea, made danger short, bewayle
 Those who sit here to censure, and scarce know
 Whether there be a Persia or no:
 Sinke not thy Barque with feare, brane confidence
 Fill thy swelling sayles; and may eu'ry sense
 Ioy in its subiect; mayst thou better such
 Who are content to iudge, and thinke it much
 Better for them to buy thy Booke, and thence
 To picke thy knowledge, at the small expence
 Of the prise; many more there are t' improve,
 But if thy paines be lost, loose not thy lone.
 That Bottome rooke thee out, brought thee safe hither
 And may it beare thee still; let no foule weather
 Tosse thee out of thy selfe, but as thy mind
 May can't be in rugged way, so be kind
 Vnto thy selfe, and as thy end is good
 So must it thrine, if rightly understood.

H. H.



To his vvorthy Cosen,
 THOMAS HERBERT
 Esquire.

WHen first thou traueldst I dissuaded, then
 Fearing thy youth, hot Climates, faithlesse men.
 This second journey on the Soldiers Stage
 I feare: not for the weaknasse of thy age,
 But for the frozen Zone thou didst not see
 Whence mytie wits may rise to darken thee.
 But since thy first aduventure prou'd so well,
 Proceed, The Truth is great and shall prevail.

NEc te peniteat duros subisse labores
 Aut operi infuetae attenuasse manus.
 Dum iuga montis Aper, studios dum piscis amabit,
 Dum Thymo pascentur Apes, dum rore Cycade,
 Semper honos, Nomeng tuum, laudesq, manebunt.

To



To the Reader.

IN euerie Countrie, diuers wonders be
 Not represented to the Eare and Eye
 Of euery Native, then hard doome forbear,
 ff from the Vniuerse strange names you heare.
 Those very children whom one wombe doth frame,
 Varie shape, nature, vse; to expect the same
 In euery worke, is Gods great worke to blame.
 Since then Varieties please God and Men;
 Thank him whose sweat and cost demonstrates them.

C. H.



AN ITENERARIE OF SOME YEARES

Trauaile, through diuers parts of *Asia* and
Africke, with the description of the
 Orientall Indies, and some Iles adjacent.
 Especially the Territories of the now
 Persian Monarchie included betwixt
Mesopotamia, *Indus*, and the
Caspian Sea.



His Iournall was taken in danger, which
 admits of no curiositie, and craves but the
 same fauourable light for Approbation, it
 was drawne by. Many stormes it has en-
 dured for company; but more hot dayes,
 which haue Sun-burnt my lines, as well as
 face. And though I am on shore, yet I
 feare, the Sea is not yet calmer for each
 Booke, sent into the World, is like a
 Barke put to Sea, and as liable to censures
 as the Barque is to foule weather.

When I landed, I thought to haue hoyst saille no more; but Friends
 whose breath is powerfull, haue once more lancht mee into the deepe
 (and may it prove a faire gale) by commanding these rude and indigested
 notions from me, which being accompanied with truth and simplicitie
 (the foule of Historie) are then like the Elements. In most splendour
 and perfection when least mixt and troubled with Quotations or Ob-
 seruations of other men.

I challenge no thanks for what I publish, nor reward, because I plead
 guilty

B

guilty to vnworthinesse, and all the imperfections you can throw vpon youth or haire.

None can thinke so ill of mee, as I doe of my selfe, the rather, that your pardon may flow freely, and worke a kind of miracle vpon mee, in raising my dead thoughts to life. And that my wel-wishers (who haue offered, a duill violence to friendship, in forcing my priuate satisfactions, into publique shame) may owne my faults, which must reflect vpon them, since in my obedience, I haue made all my errors, theirs.

More Authours I might haue vied, and rendred my selfe, to some more vsfull in this way. But I was on my way to many Countries, and Trauellers haue enough to doe with varietie, In men and manners, which make vp a Librarie to themselves, besides the scituations and present beings of Cities and Territories, seeming better then to labour in vncertaine stories, which not only perplexe the hearers, but beget incredulitie, oftentimes amongst the credulous.

My other traualles into some parts of *Europe*, I could haue troubled you withall, but I loue not repetitions, nor to entertaine you with that from my selfe, I hate in others, besides, since all Trauellers, are subject to imputations of *vanities*. I had rather goe farre to fetch it, and send you farre off, to disprove it; then giue you libertie of condemning mee at home.

If my thoughts haue wandred, I must intreat the wel-bred Reader to remember, I haue wandred through many deserts, as to afford mee his helpe to call home my Itenerant Notions, to fixe them (by his fauour) vpon this Island of *Iles*, *Great Brittain*: which like a reall Map of the whole World, contains the summe and abridge of all forts of Excellencies, met here like Paralels, in their proper Centre.

At Sea I learnt to pray, though I was taught it from my Cradle; and he that is more giuen to swearing then praying, may see the wonders of the Deeps for his recouerie, and take the recompence from mee, with a *Prudent* eye.

This will serue for inducion, that the Reader dwell not vpon imperfinencies.

The description of our Sea passage, is enioyned mee.

Days. 1626. Vpon good Friday, we tooke ship at *Douer*, hauing six great and well-mann'd ships along with vs.

Next day we coasted by the Ile of *Wight*, where a sudden and violent gust of winde ore-charged vs, but in lesse then one houre, its fury was abated, and we enjoyed a happie blast, whereby vpon Easter day, being the five and twentieth of *March*, we lost sight of the *Lizard* point.

At our entrance into the *Spanish* Ocean (which was three dayes after) vpon the Coast of *Biskay*, wee descried seuen saile of great ships, wee bore vp to speake with them, imagining them Enemies and men of war, but they proued *Flemmings* and our Friends.

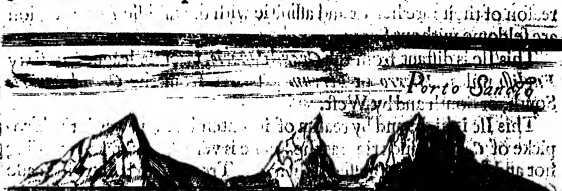
The nine and twentieth day we had verie raging Seas and tempests, but at night a gentle calme ensued, and on the thirtieth day wee gaue chase

to

to a *Turkish* Pirat, after halfe a dayes chase, we gaue him ouer, his celetie so much exceeded ours.

The first of *Aprill*, we entred the great *Atlanticke* Ocean, where againe a *Barbarian* man of waite at Sun-rising came afterne of vs, but vpon better view he feared and fled vs.

The third of *Aprill*, early in the morning, wee had sight of the *Holy Port*, belonging to the *Spaniards*, which Ile at eight leagues distance, gaue it selfe in this shape vnto vs.



The six of *Aprill*, we descried the *Canary* Islands, in former Ages called *Fortunate*, they are seuen in number, the first, *Gran Canaria*, the second, *La Palma*, the third, *Teneriffa*, the fourth, *Lancorota*, the fifth, *Hierro*, the sixth, *La Gomera*, the seventh, *Foro Ventura*, they are now subiect to the King of *Spain*.

These Iles were vnkowne in *Romes* greatnesse, they were first discovered (as *Gálvado* writes) by a French Gentleman, called *Iohn de Espancour*, Anno Domini 1417. though some report it of another, and another yeare, Anno 1330. At which time the Inhabitants were rather monsters then men.

They knew no God but Nature, were ignorant of the vse of fire, they shaued their heads with flints and other stones. Their children were given to Goats to sucke, they cultured the earth with hornes of Goats and Oxen.

In *Gran Canaria*, of all things, they most hated the slaughter of beasts, which they accounted a vile and base act, and therefore imposed it on their prisoners.

In *Gomera*, they vsed to haue their Wiues in common.

In *Teneriffa*, they euer had two Kings, one dead, the other liuing, they gaue adoration to all *Etheriall* Bodies. Their Dead they walsh exceeding cleanly, put the carcase into a Caue or Graue, standing vpright, a staffe in his hand, and a pale of Milke and Wine was placed by him, good Coadiutors to his Imaginarie Pilgrimage.

These Iles were conquered by *Don Henrico Infant of Spain*, Anno 1418.

Grand Canaria at this day preceedes the rest in greatnesse and excellencie, for thither all the other Iles repaire for Trials and Iustice. Howbeit *Teneriffa* is thought to equall it in wealth and circuit, in

height

B 2

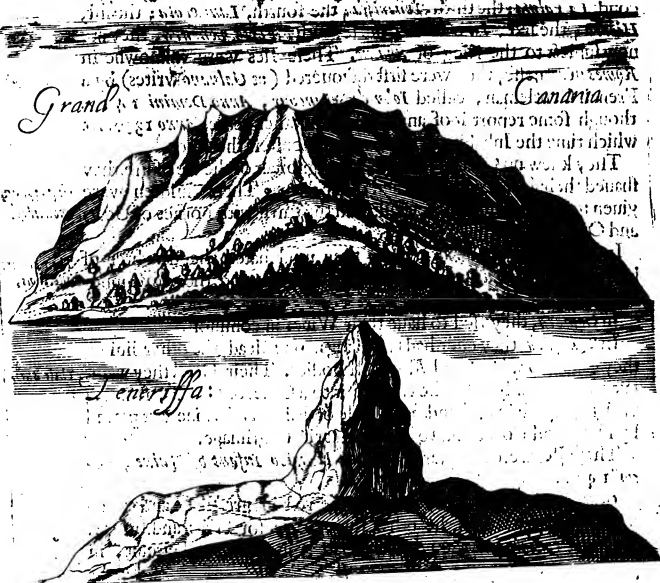
height I am sure it doth, and not it only, but any other Land in the World, allowing its immediate ascent from the Ocean. The high peak is by most Geographers reputed the highest in the World, by some said to be fifteen miles high, though a third part may well suffice to begger credulity and wonder. It is borne by Sea-men, in a Serene Skie, a Hundred and twenty English miles, and serves as an apt Sea-mark unto Passengers. The top of this Peak or Pyramide (exceeding those artificial ones, built by the *Egyptian Pharaohs* for their Sepulchres) By reason of their rare height and affinity with the middle Aerie Region are seldome without Snow.

This Ile is distant from the *Grand Canarie*, twenty leagues, or sixty English miles. *Hierro* or *Ferrum*, beares from the *Grand Canarie* South, or South and by West.

This Ile is high, and by reason of its extendure, towards the Tropicke of *Cancer*, such times as the Sunne is vernall, becomes exceeding hot and scalding. It is blessed only in one Tree, which besides its shade (like the miraculous *Rocke* in the Desert) affords the Inhabitants fresh and delightfull water, which by a heavenly moisture distills it selfe, to the peoples benefit, the Ile having water no where else, that is possible.

The great *Canarie* gave its reputation to this forme.

Abaspie Tree.



The twelfth of *April*, wee had the winde high and large; so that on the fourteenth day we had the Sunne in our *Zenith*, his declination fourteen degrees, where note, that only then, when wee are *Nady* to the Sunne, we haue no shadow. And againe, whert as to all Inhabiters in the Temperate Zone, their shadowes are euer North in the Sunnes Meridian. When you haue past the *Zenith*, the shade becomes iust contrary, which made the Sun-burnt *Arabs* to wonder in their descent to *Europe*, as the Poet speaks:

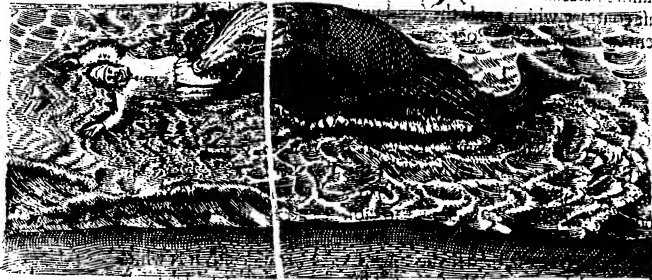
*Ignatum vobis Arabes, venistis in Orbem,
Vmbra mirati Nemorum, non in sinistras.*

And here (the wind something abating) wee felt excessive heat, that, and the losse of a Sailer falling from the shrouds into the merciless waues perishing their, was all our sorrow. Yet a little was added, for vnder sixe degrees, at midnight so violent and forcible a storme of raine poured on our Ships, that in lesse space then two houres; the Skiffe, which was fastned to the vpper Decke was filld with it; which aggravated the gulf, was the fury of Thunder and flashes, which mightily raged with the raine. Nor is this weather rare about the *Equinoctiall*; by Mariners termed the *Tornados*: and tis so vncertaine, that now you shall haue a quiet breath and gale, and suddenly an unexpected violent gulf, and storme, so fierce, that many times the ships will feelee no helme.

Yet in my iudgement this is most vnhappy to the Sallars, who in those raines hanging in their falles and standing on the Decks, after the action, commonly goe to sleepe (the weather being terrible) in their wet clothes, which stinke very much of that ill digested sweare; and thereby beget long diseases and mortall, as the *Calenture*, *Scorbute* or *Scuruie*, *Feauers*, *Fluxes*, *Aches* and the like; which (did they but forbear *Arack* or strong liquours, and shift themselves out of those nasty infectious wet clothes, when they take their rest) might be prevented.

And besides these, they should be wary, where and when they wash themselves: Many heretofore haue bene deuoured by ravenous fishes, such as iustly we call *Sharkes*, whose cruell appetite encourage them to deuoure men aliue; they are alwayes directed by a little speckled fish, called a pilot fish, by guiding their Monster-masters to a prey. Such attendants *Lions* haue; like little *Dogges* called *Jacks*, and here vnder five degrees, the aduenturous ship-boyes were in perill of those *Sharkes*, swimming so without heed, that some were in apparant danger.

The shape of which fish I haue here (though vnskillfully) portrayed for your better satisfaction.



In this latitude we were paralll to *Sierra Leou*, a place in *Africke*, strong and something more famous for refreshing than adventures Captaine Sir *Francis Drake*, at his returne from Circumnavigating the Globe of the whole Earth; and note, that heere and along the Coast of *Guinea*, and *Bynnyn*, *Cape Palmas*, *Lopez Gonzales*, and the rest. The inhabitants are coale blacke *Moore*s.

An English ship not long agoe, coasting out for discovery, here vnder the *Equinoctiall* and elsewhere he anchored, the *Negroes* repairing to our ship, earnestly desired one or two of our men to goe aloate, leaving hostage in our ship for their safe returne: two Englishmen allotted by the Captaine went with them, who were no soder aloate, but thousands of the *Ethiopi*ans flockt about them, extremely admiring their Colour, so passing along, they were often presented with Flowres, Fruits, Toddy, and like things, and having in some measure satiated their immeasurable admirations, our men returned satisfied and safe aboard.

The Inhabitants are Idolaters, knowing no true God, only what nature and force aimesth at: such are they, and such their customes and ceremonies.

And this is memorable, vnder sixteene degrees North, by which we trauelled, and close by the Iles of *Cape de Verde*, which head-land is commander of the small Iles; *Mayo*, *Bonauissa*, *Sal*, *Vincentio*, *Iacob* and *Fuogo*, discovered Anno 1495.

In

In old times, some thinke, these were the *Hesperides*, so famous for the Garden of golden Apples, conquered by *Alcides*, in despight of that hundred headed Dragon, engendred by aspiring *Typhon* and *Echydna*. The Hesperides.

Here was the sumptuous fabricke of *Anthens*, who was seuentie Cubits tall (as saith *Sertorius*.) Hee was thrice throwne violently to the ground by *Hercules*, and three times recouerd life, by the Earth his Mother, which scene by *Ioues* sonne, hee strangled him in the Aire.

The *Hesperides* were the daughters of *Hesperus*, and of the same Mother withall-bearing *Atlas*. Their names *Egle*, *Arethusa*, and *Hesperibusa*; which three are concealed in the three Iles *Mayo*, *Sal*, and *Bonauissa*: Howbeit some Authenticks haue reduced them to *Lixus* neere *Gibraltar*, where is the *Ne plus ultra*. Others as *Natalis Comes*, and *Pliny* say, the *Hesperides* were part in *Lixus*, part in *Meroe*, and the Red Sea, but that I allow not of, the too great distance arguing it. And *Dominicus Niger* ghessees them at *Berenice*, neere the *Arabian* Gulfe, where stands the River *Lathe* so warbled out by Poets. But we say they were here, and sixe in number, thought by Poets to be the *Atlantides*, and daughters of *Atlas*, and *Hesperia* daughter of *Hesperus*, his brother, which six are named in the beginning of this superluous discourse.

The one and twentieth of *Aprill*, because we had no wind, and lying so neere the Sunne, the weather was very sulphurous and raging hot, so that (albeit we had Deckes and Awnings to shade vs, and were almost naked) we could enioy no rest, nor eate, drinke, lie still, or what else without excessiue sweating day and night.

This calme and immoderate heate continued with vs seuen dayes, only on the five and twentieth day, when *Phabus* was in his height and glorie, a long spout of stinking raine Pyramide wise, dissolued it selfe very neere vs.

This hideous *Cataract*, as I conceiue is exhaled by the Suns powerfull Attract, and conuerted into an ill congested Cloud, wanting height and heate, is forced into a violent eruption, which dissolued by the penetrating Sunne, effudes it selfe altogether (whence it had beginning) into the Océan, and with such fury, that many times great ships, are funke or dashed in pieces by it, and when the raine is spent, out of that Cloud is issuant so forcible a whirle-wind, as breeds feare and admiration; the wind and raine so impetuously tormenting the Seas, that sometimes the furies or Sea-fashes doe rebound top-gallant height.

Vpon *May* day, we crost the *Equinoctiall*, the Sunne then being in the seuenteenth degree, thirtie one minutes; Northerne declination and in the nineteene degree of *Taurus*. Equinoctiall Line

The *Equinoctiall*, is an Imaginarie Circle, diuiding the World into two equall parts, and is equidistant from either Pole ninetie degrees.

Vrsa minor,
Holy Crosse.

grees. For the *Equator* is Horizon to both Poles, and note that at two degrees, South declination, we lost sight of the Pole-star, which is of a third magnitude, and fixt in the tip of the little Beares taile.

The sixt of *May*, wee past by the Ile of the *Holy Crosse*, or *Santo Croix*; euery houre expecting those Annierlaric winds, called by the Sea-men and *Portugals*, *Monzoons*; the property of which wind is to blow constantly one way, fixe moneths, and the other way, the other halfe yeare. Whereby the Merchants and Sea-men are bound to a limited time to imbrace them, otherwise the passage to the *East Indies* is very difficult and vncertaine.

Now how preposterous, the Yeare and Winds were else-where in the World, I know not, this I know, that nothing is more instant than the Winds. The *Monsoon* proued our Antagonist, whereby our passage to the *Cape of good Hope*, became of six weekes longer continuance than our Captaine looked for, and were forced to runne into much more longitude, than was desired.

The eight day, we were vnder eight degrees ten minutes latitude, and neere the Lands of *Monomotapa*, the *Brazelian Coast* in *America*, siding vs to the *Walls*.

The Continent here in *Africke*, we call *Congo*, *Manicongo*, *Loanga*, *Monomotapa*, *Benamotapa*, *Angola*, &c. all which Territories you must passe by, ere you view the utmost Promontorie of *Africke*, the *Cape of good Hope*.

Some attribute the Discouery of these Countries, to *Bartholomeu de Dios*, and others to *Vasco de Gama*, who sailing about the Cape, called it first *Tormentosa* (by reason of those great and continuall stormes usually their) he was seruant to *Iohn* the Second, and thirteenth King of *Lisbon*, or *Portugall*.

Extreme Page-
nime.

In *Angola* the people are fearfull blacke, their Religion is Ethnick, their Idols are of great esteeme amongst them, and called *Mokisso*, generally they are so wedded to Superstition, that some adore the Deuill in forme of a bloudie Dragon. Others a Ram-goat, a Leopard, a Batt, an Owle, a Snake or Dogge, to whom they ceremoniously kneele and bow vnto, grousling then vpon the Earth, they throw dust on their faces, and offer Hearbes, Rice, Rootes, Fruits and such like, which is deuoured by the Witches, a Monster not a little feared and esteemed of amongst these Deuillish Sauages.

The



The Female Sexe against the appearing of the *New Moone*, assemble vpon a Mountaine, where turning vp their bare bummes, they contemptuously desie Dame *Cynthia*, who hath this despight; only for being causer of their monthly Fluxes.

They esteeme much of nouelties, amongst which, Dogges are of especiall value with them, Inasmuch, that twentie slanes haue beene sold, for an *European* Dogge. Their Goine are beads of glasse, shells, stones, and the like. Their Burials thus. They first wash the dead body, paint him, clothe him, and so conueigh him to his *Dormitorie*, which is spacious and neat, wherein they bury his *Armolets*, *Brace-*

The Adams dis-
tided.

Dogs esteemed.

The Coines

Buriall of the
people.

C

lets, Shackles and such Treasure, concluding their Ceremonies with Mimicke gestures and ejaculations: which, with the Sacrifice of a Goat, vpon his Graue, puts a period to their Burials.

In *Loanga* and towards the Mountaines of the Moone or *Zair*, (whence seuen-mouthed *Nyle*, deriues his Origen drawing his descent into the Mid-land Sea) their Ceremonies for the Dead are these. They bring the Bodie to an Idoll Altar, where placing it, they pacifie their Dieties with the Sacrifices of two Goats and a Ram, which are slaughtered, at the foot of their *Pagotbaes*: the blood they giue vnto the Deuill, the rest they bestow vpon themselves, all the deceased mans kindred in thirty miles compasse assembling to grace his Funerals: and ere they depart they repaire vnto the Sepulchre, most part of the night vsing *Threnodies* and dolorous complaints, each day reuelling and making pastime.

Bloudy inhabi-
tants.

Next these, inhabit the *Angiques*, a Nation endued with many temporall benefites, as wealth, health, gold, strength, valour, and the like, yet want these the vertue to make them ciuill, for though they abound with Natrres blessings, yet they delight in eating mans flesh, more then other food. And whereas other people, infecting them, content their appetites with the flesh of their Enemies. These barbarous *Angiques* couet their friends, whom they imbowell with a greedy delight, saying, they can no way better expresse a true affection, then to incorporate their dearest Friends and Couzens into themselves, as in loue before, now in body vniing two in one, a bloudy Sophistry.

They haue Shamles of men and womens flesh, ioyned and cut in seuerall Morfels, and some (weary of life) voluntarily proffer themselves vnto the bloudy Butchers, who accordingly are sod and eaten.

Good Archers.

They are so expert in Archery, and agile, that they can shoot a dozen Arrowes on high ere the first touch ground.

Although they trouble themselves but little in deuotion, yet doe they circumsise Males and some time Females.

In adding to their beauties, they haue two or three slashes in the face, and (if to any) they giue reuerence to those two glorious Planets, Sun and Moone, whom they suppose to liue in Marrimony.

These and other black-faced *Africans*, are much addicted to rapine and cheuery, they will commit a villany sooner in the day then night, least Moone and Starres giue testimony against them. The Deuill is no stranger amongst them, whose Oracles they vse, to offend an *Amazonian* people nere them, valiant, though naked, and not fearing them, as *Odo. Lopez lib. 2.* speaks of them.

The foure and twentieth of *May*, we were vnder nineteene degrees and thirty one minutes of South latitude; where one of the Saylers espying a Bird finely called a *Booby*; hee mounted to the top-mast and tooke her. The foolish quality of which Bird is to sit still, not valuing danger, which Bird I haue here simply depicte as you see.

Our



Our observation was three minutes above thirty degrees, and early our Admirall descried a *Salle*, and immediately made towards her with his Barge and long Boat with eighty men. After two leagues pursuit, they knew her for a *Portugall* Carrack of aboute fiftene hundred tunne, she knew her weaknesse for fight, and on the night escaped vs, though we diuided our selues all night, some of our five ships hoping to meet her. On the seuen and twentieth day we againe espied her, but after a little chafe, shee got from our view againe, her course lying vnto *Goa*.

The last of *May* after a storme wee cut the Tropique of *Capricorne*, the utmost limit of *Apollos* progresse, and note that vpon *May* day we crost the *Aequinoctiall* Circle, and the last of that moneth the Tropicke.

The first of *Iune*, we had declination of twenty foure degrees, forty two minutes: the Sunne then being twenty three degrees eight minutes North, in the twentieth degree of *Gemini*.

In this latitude we had many sudden gusts and violent stormes, and so contrary, that we could not hold our direct course, but were driuen to lee-ward a hundred leagues vpon the Coast of *Brazil*, twenty five degrees of South latitude, and nere twentie seuen degrees of longitude from the *Lizard*.

On the seventh of *Iune*, wee once more got sight of the Carrack; and lost her for euer, in two hours after, but heard that she recovered *India*, a moneth afore vs. Our course was East South-east, and foure dayes after we had twentie foure degrees of latitude, our longitude much varying from the Cape.

In the morning Watch, wee enioyed that desired *Raemonia*, so long kept from vs, but it came too fiercely to vs, for veering about, it conuerted it selfe into extreme fury, in such horrible blasts and stormes, that

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the

the Mariners became exceeding fearefull, the Cape or Promontorie of good Hope, being so neere vs.

The winde so impetuously raging, that Heauen and Sea seemed vndevided, the furies so sublime and terrible, that all these foure dayes incessant Tempest, our Fleet lay a hull, without any faile, driving whether *Eolus* and *Neptune* pleased, each shifting for its owne safetie, wee lost each other, not meeting againe till we rode in the *Souldania* Bay.

On *Midsummer* day our obervation was thirtie foure degrees of latitude, and twentie five degrees of longitude, wanting three degrees of longitude from the Cape.

The last of *June* we raised the *Antarctike* Pole, thirtie five degrees of longitude, and twenty six degrees, the variation of the Compass three degrees, our course South South-east, the Sunnes declination twenty two degrees, twenty six minutes, and twenty two seconds, in the seventeenth degree of *Gemini*.

The seuenth of *July*, very early we descried land, which proued (as we desired) that great Promontory, the Cape of good Hope. The Land at twenty leagues distance) gaue it selfe very high.

That night not fauouring vs, we cast anchor afore a little Island, which is by Seamen called *Cape Ile*, where we landed & kild some conies, they are greater then any in *England*, and something resemble a wilde Cat, they eat waterish and bad, and had they not so good a sauce as hunger, I perswade my selfe they would not be commended.

This little Ile is distant from the mayne, fourteene leagues.

Neerer the road (is another small Ile) seven leagues at most distant from the Bay, tis now and hath time out of mind beene called *Penguin* Ile. So called from a number of birds white-headed and blacke intermixt, which bird is rather participant with the water then land, yet uses both, her diet is at Sea (where shee feeds and diues rarely) her nest ashore where she breeds and rests: they have wings, but flie not, they are better to satisfie the Curious, then to feed the stomacke, except Oyle be delightfull to it.

And indeed the Analogie of the word induces me to imagine, some aduenturous *Cambrian* first arrived here, memorizing it by this name *Penguin* in the *Brittish* Tongue, Etymologizing so much.

And can any thinke such a rare place could be buried in obscuritie, till the yeere 1497. by *Bartholomew de Dias* afore-named.

Many we know allude the Discouery of the West *Indies* to *Columbus* and *Americus*, though others know they had an Antecessor from whose Writings and Plats they had their illuminations.

But will any honest man deny the first Discouery of all to the honour of our Welsh Prince *David ap Owen Gwyned*, who liued Anno 1169. and if his Actions, extended so farre as to this Cape, who will enuie him. I cannot proue it, but this we can, that he is eclipsed too much in his Honour, wanting a fit pen to declare his towardlinesse and Tra-

The

David ap Owen Gwynneth, who descended from Prince Rodrick the Great, from whom the Herberts are issued, vailes.



The eleuenth day of *July*, wee came to Anchor in the *Souldania* Bay: at the Cape of good Hope, which Cape by reason of the continuall tempests about it, was by *Vasco de Gama*, denominated Cape *Tormento*, but since by the *Portugals* De *Buona Esperanza*, for this reason that it being the halfe way into *India*, when they recover this Cape, they are confident of a good Voyage. Many having perisht to arrive at it, and more forced backe, and lost their passage: besides the good water and refreshing here obtained.

A Description of the Cape of good Hope in Ethiopia.

THe Cape of good Hope is a Promontory in the utmost point of *Africa*, (though the *Needle Cape*, or *de Aguillas* seeme to branch out more Southerly, it eleuates the *Antarctike* Pole thirtie foure degrees three minutes latitude, and has longitude from the Meridian of the Lizard about twenty eight degrees.

To what peculiar Potentate it belongs, I dare not determine, finding each Towne and Canton gouerned by peculiar Capitaines, though to say truly they haue neither Order, Policie, nor Religion.

If I should appropriate it vnto *Prester John*, Emperour of the *Abissines*, tis a question if hee would owne it, the two places so remote, and the Inhabitants so indomitable; if to any, our King has most right to it. Captaine *Fitz-Herbert* some yeares since taking possession of it for King *James*, calling the ascent to the Sugar-loafe and Table;

two

two Hills (so named) King *James* his Mount, and another dedicated to Prince *Charles*, our now most gracious Soueraigne.

Nor is the Land, not worth the challenging, for in all my life, I never saw ground more pleasant for view, or healthfull for use. *September* is their Spring, the same time being *Autumne* in *Europe*.

The ground by *Flarax* mellifluent vertue, was ore-spread with Flowres which only *Dame Nature* trauels with: Art, nor knowledge haue no being amongst these *Canibals*; nor were *Tempe* and *Acedition*, but Emblemes of this *Elisium*.

Quamvis enim montosa appareat, & collibus multis distincta, interim tamen multis vallibus, sylvis, pratibusque decorata est, gramina & flores suavisime olentes, magna copia producit: Cernosque & feras, & Leones multo numero nutrit, quae omnia visu & spectu longe iucundissime existunt.

Præterea limpidissimis fontibus scaturit quamplurimis, qui non sine gravissimo susurro, de montibus altis prorumpentes, fluminibus sese possim insinuant, & cum eis postmodum in mare exonerantur.

A Description of the Sauage Inhabitants.

THe people are of a swarthy darke colour (I cannot say complexion) well limmed and proper, nor want they courage (though discretion) to their limmes.

Their heads are long, their haire curld, and seeming rather woolly, then haire; tis blacke and knotty: no part of their attire shewing like varietie, in shape and manner: some haue one side, and leaue the other long and curld. A second shaues all off (one tuft, a top excepted) a third makes five tufts, the skull shaued betweene: others haue a little haire before, bauld else-where, not vnlike occasion.

Some in opinion, finer then the rest, hang their haire with brasse buttons, pieces of Pewter, spur-rowels, or what else the mirthfull Saylers exchange for Ostrich-egge-shells, Tortoises, Wood-fortell, Beecues, Mutton, or the like.

Their eares are long and made longer by ponderous bables, they hang their, extending the holes to a great capacitie, some put a long linke of Brasse or Iron, others Chaines, Glasse, Blew stones or Bullets in them.

Such as want that treasure, make use of singles of Deere, beaks of Birds, Bels, stones of Dogges, or wilde Catts: of which fopperies these *Troglodites* esteeme so much, as we of Gold, Pearle, Amber, or the like.

About their neckes (for I omit their flat noses, and blubbered lips, bigge

bigge enough without addition) they are ornified with long brasse chaines, or hoopes, of Iron, such as Mariners afford them.

Others make shift with Tortoise shells and legges, with greazie thongs of leather, wreathes of grasse, birds guts, and some with Feathers.

Their armes are loaden with pride, such make the Iron shackles, beades, twiggcs of trees and brasse Rings. The women imitate (or Ape) the men.

Both men and women hidiously cut and slash their flesh in sundry formes, their browes, noses, cheeks, armes, breast, back, belly, thighs and legs, are pinckt and cut in more admirable (then amiable) manner.

They contemne apparell, not comparable to the antiquitie of their wear, Gold, they value not as Gold, but for its colour.

Their clothing at best is a stinking beast skinned, the haire inuerted, reaching from head to waft: and as a couer to their modest parts, they gird themselves with a piece of raw leather, and fasten a square peece like the backe of a Glove, to it, which almost hangs so low as their pendants.

Most haue but one stone, the other is forced away in their infancie, that *Venus* allure them not from *Pallas*.

Their bummes and legges are naked, some only haue a broad peece of leather, which helped by a small string is fastned to their feet, which too, when they come into a strangers company, they vsually hold them in their hands, whereby their feet may haue the greater liberty to steale, which with their toes, they practise and can performe most cunningly.

During the night, they sleepe round a fire in the open fields, the fire secures them from their watchfull, and hungry Neighbours the Lions (who are so familiar and bold, that one aduentured into our Tent, and stole some of our Diet, though the Sentinell with his Musquet a crocke was set to guard it) their stomackes, diet, enmitie, and policie are almost equall.

In darke weather the Lions use subtilty to catch and eat the Sauages. In the day time they digge pits, couer them with boughes, and traine the couragious Lions thither, where they receiue destruction, eating them to day, who perhaps were Sepulchres to their friends or parents the day before.

These well-bred people, descend each morning from the Mountains, adorned with two or three raw guts of Cats or Lions, serving for chaines or neck-laces, and break-fast too: and in their aduise complements, salute, eating and speaking both together.

They are very ceremonious in thanksgiuings, for wanting requitals, if you giue a woman a piece of bread, she will immediately pull by her flap, and discover her *pudenda*. A curtesie commanded them, I suppose, by some *Dutch*-ill-bred Sayler, for taught it they are, they say, by Christians. And English men, I know, haue greater modestie.

The

The female sexe are for the greater sort excised in their hidden parts, but the men know no such custome, for in place of Circumcision, they pull away one stone, fearing to beget too many children. Those few not knowing well how to be ordered, amity, extending their not to his Neighbour: where though all be *Meum*, *Tuum*, yet they want all, rapine and cruelties, are so practised in generall.

These *Troglodites* liue sometimes vnder ground, at other, in mansions like to Ouens, round and without furniture, a whole Tribe usually liue, associate, commit villanies, feed and sleepe together, the ablest in force swaying ouer the other.

Their words are founded rather like that of Apes, then men, whereby its very hard to found their Dialect, the antiquitie of it whither from *Babel* or no. The qualitie, whither beneficiall or no, I argue not.

For the Readers content I haue noted some of their Language, which I haue writ so neere as I could pronounce it, their pronounciation is like the Irish: their customes not much vnlike the rude ones, of antique times. Their numbers exceed not *Ten*, (like those, in some part of *Madagascar*) such as follow.

Istwee, is one. *Istum*, two. *Istgunny*, three. *Hackey*, foure.
Croo, fiue. *Istgunnee*, sixe. *Chowhawgh*, seuen.
Chishow, eight. *Cusho*, nine. And
Gheshee, is ten.

A Knife, *Droaff*.
 A Quill, *Guafo*.
 A Hat, *Twubba*.
 A Nose, *Tweam*.
 A Sword, *Dushingro*.
 A Booke, *Bueem*.
 A Ship, *Chichunney*.
 Water, *Chiammey*.
 Brasse, *Hadddechereef*.
 A Skin, *Gwummey*.

A Bracelet, *Whohoop*.
 Egge-shells, *Sun*.
 Seales, *Harkasb*.
 A Woman, *Traqueosh*.
 Bread, *Bara*. Giue me, *Quoy*.
 The Genitor, *Gwammey*.
 Mens stones, *Wchraef*.
 The wombe, *Wchieep*.
 Paps, *Semigwe*.
 Yard, *Jstoom*.

One word of their food, tis dead Whales, Seales, Grease, raw Puddings, or mans flesh, which rather then want they will digge Christians out of their graues.

They delight to dawbe and make their skin glister with grease and char-cole beat together, which when halfe dried, they then indent it with their fingers. In a word, they haue all trickes possible to disfigure themselves, and to proue their Patrimony and Reuerfions in *Acheron*.

And

And comparing their imitations, speech and vilages, I doubt many of them haue no better Predecessors then Monkeys: which I haue seene there of great stature.

The women giue their Infants sucke as they hang at their backs, the vberous: dugge stretched ouer her shoulder.

And though these Sauages be treacherous, yet doubtlesse they esteeme more of an Englishman then of *Portugall* or *Flemming*.

This is sufficient to speake of the Inhabitants. I will adde one line of the Bay, and so goe on.



A man and woman at the Cape of good Hope



Souldania bay

D

That

That the deceased men such as haue the Scutuy, Achés, &c. so soone as they taste the shore, and eat three-leaved-grasse, fresh meate, or the like, and bathe: they become whole and frolicke, in small space, as about three hundred in our company found benefit in.

Many rarities might be obserued, in what probably the earth affords them. Beasts abound amongst them, brought from more inter parts of *Africa*, they traine them to obedience, that with a Whistle they will make an hundred of all sorts of cattle follow them. Which when they sell (for Iron Beads, Looking-glasses, &c. vnto Sea-men, running away so soone as they haue receiued their bargain, and with a call, all the sold beasts will follow them like Dogs, and vse it so oft that now the Saylers tie them to a stake, so soone as they haue bought them. Here are many rare sorts of Birds: Many we saw sold, one only I haue drawne, which though vnworthy the labour, yet in that with vs they are not, and the colour of their feathers so excellent Crimson and White: with other colours, that they may compare with Birds of Paradise.

Pasche = Flemingo



The ninth of *Iune*, wee weighed anchor, bending our course towards *Madagascar*, at the doubling of *Cape False*, *Boreas* spake lowdly and bid vs expect a storme, and this memorable, that about this remote Land, you shall see a small blacke Bird long and sharp-winged, constantly flying vpon the surface of the Ocean: vpon view of this Bird (which Sea-men improperly call *Devils Bird*) an infallible tempest and storme in lesse then two dayes, assailes the ships. By which forewarning they haue the benefit of preuention; and Gods mercie is yet more

more, that after a storme, when the shippes are tossed they know not where, wanting their steerage, forty or fifty leagues from Land, they see many *Pantado* Birds (so called from their Colours) flying about them. Whereby we know our being neere the shoare, for in no other part, are those Birds resident, and the like benefit is vpon the *Indian* Coast. For they know assuredly by many Snakes, swimming vpon the Seas, they are not farre distant from the shore, no where else do these signes appeare. And about the *Cape Sargasso*s and *Trumbae*s float fifty leagues into the Seas, eradicated by foule weather, which likewise giues knowledge to Mariners in stormes whereabouts they are driven.

The three and twentieth of *Iuly*, the storme increased, the Seas sweld extremely, our surging waue about the rest, hit our broad-side so compleatly, that it turned our ship about five points of the Compass at one pull, giuing a cracke like a Canon.

The eight and twentieth day, the Winde veered about, and the Sea-men steered East North-east.

The seuenteenth of *August*, the Winde being East by North, our course was North North-east. So on the eighteenth day wee crost the Tropique of *Capricorne*, hauing *Soffala* and *Mozambique* on the left side, and *Madagascar* on the right; the Sea thereabout hauing a great and insensible current.

Trop. of Capric.

Madagascar.

Madagascar was discovered by the *Portugall* vpon Saint *Lawrence* day, and by them therefore denominated Saint *Lawrence*.

This Ile is one of the greatest in the Vniuersse, its extendure is from *Cape Roma*, vnder the Tropique to sixteene degrees of latitude from the *Equator*, tis in length a thousand English miles, the breadth, in some part affording two hundred and thirty miles. The best knowne Bay is that of *Augustine* where our ships ride.

The Inhabitants are exceeding blacke, haue limbes of great strength and composure. Both sexe goe naked, a linnen cloth only about their middles, which styles them modest.

They vse pinking and cutting their brest and faces; and dilate their cares much, by those masse weights they fixe there.

Gold and Siluer is of no value amongst them; but the beads of Aggats, Bracelets, Glasses, Bels and such like, they esteeme well of.

They haue cattle both great, many and good, yea, and good cheape; for a Bead or two of two-pence value, wee buy sheep and beecnes of good bignesse and taste, the sheepe here (as in *Abrabia*, *Syria*, and

D 2

Perfia)

Their habits and Religion.

Persia are as heavy in their tails, as bodies some weighing sixteen or twenty pounds. And for Pins and Needles, Bels, Glasses, and such like, they receive Bees, Goats, Sheep, Hens, Eggs, Milke, Tamarinds, Coco-nuts, Palms, Oranges, Lymes, Lemmons, Plantaines, Toddy, &c.

The *Madagascars*, are more addit to *Mars* then *Mercury*.

They are given much to warres, and their owne Ile affords it them; they know accurately how to iaculate their Darts of blacke Ebony barbed strongly and workmanlike, they use long Pikes and Targets of great length and defence.

Their Religion is Paganisme, yet Circumcision tells vs, they have heard of *Mahomet*, some report of them, they neither pray, nor fast, nor feast: each calls the dayes by severall names.

They are of great stomachs in both kinds, no name terrifies them save *Taiwoddai*, which name in times past was wont to scare them more than thunder.

They live more by fishing then Agriculture, *Theirs* commands them more than *Ceres*.

They have Poligamy, yet affect copulation too early, the youth scarce knowing twelue, the maid ten yeares in the World, the title of Virginity.

Theft and Adultery, they punish severely (Nature hath taught it them) and whiles the better sex seeke prey abroad. The Women (therein like themselves) keepe constant home, and spin.

The Ile abounds with all good things necessary for mans use, as Copper, Gold, Iron and Silver. Cotton they have store of, but most vberous in Fruits, the Aery *Camelion* and fiery *Salamander* are frequent there.

Here (as where not) they much delight in nouelties, and dancing many times, a great multitude passe together, and in *Meanders* turne and winde themselves, now beating, then clapping their breasts and hands: So with their Fleet they spurne the yeelding sands, oft forcing the Spectators further off. During which, the women with chanting melodie, lift vp their hands and eyes, conioyning feet, in true measures, equall if not exceed the men in their more laborious treadings.

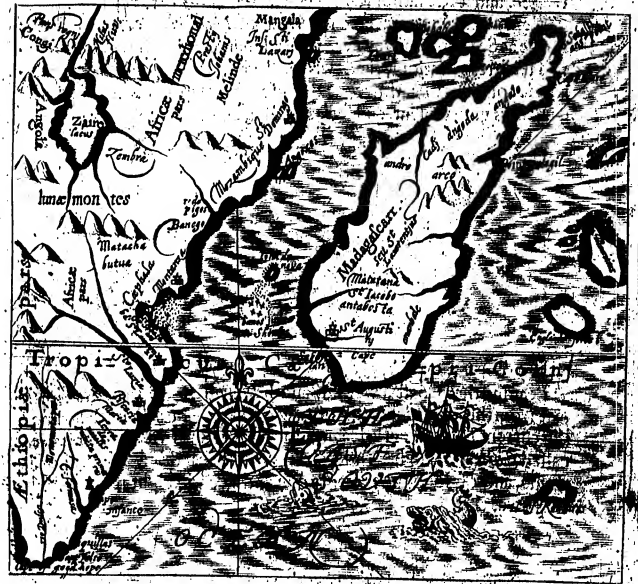
They curl their haire and are proud of it, they loue to make their bodies shine with melted grease and tallow.

Their Arithmetick is soone attained to, their greatest number, not exceeding ten. They are cald, *Iffo*, one. *Tone*, two. *Tello*, three. *Effad*, foure. *Frento*, five. *Woubla*, sixe. *Sidday*, seuen. *Fonlo*, eight. *Malo*, nine. *Nel*, ten.

Townes of note are *Roma*, *Augustine*, *Point Antogil*, *Antabofa*, *Santo Iacobo*, *Matatana*, *Angoda*, *Herendo*, &c.

Nine

Madagascar.



Nine leagues of *Madagascar*, sailing North-east we were neere the shoales of *Indea*, our Variation was thirteene degrees. Longitude eighteene from the Cape: the Sunne then being in the third degree of *Virgo*, and ten degrees fiftene minutes, twenty six seconds of declination.

Then they steered North-east & by East towards *Mohelka*: that time the Saylers tooke a Sharke, a man-eating Monster, she was nine Foot long and a halfe by rule, in her paunch were fiftie five yong Sharke every one aboue a Geometrical foot in length: that night we were vnder seven degrees of South latitude, and twenty degrees, seven minutes of longitude from the Cape of good Hope, our variation thirteene degrees and seuentene minutes.

And not suspecting danger, at ten at night the wind blowing strongly, we were cast vpon the shoales on flats of *Mozambique*: where sounding, we had no more then eight fathomes. Whereupon we gaue them a-sterne, two Gunnes as warning peeces of great danger, and tackt about, at next sounding hauing fourteene fathomes, then twelue, after that

Shoales of Indea, dangerous.

Shoales or flats of Mozambique dangerous.

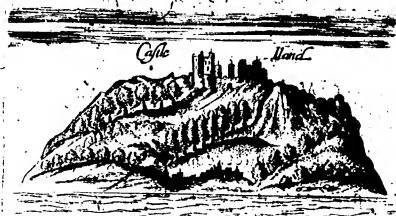
Castle Island.

that fifteene, fourteene, twentie two, twenty foure, thirte three, thirte five, and fortie fathomes.

Next morne we perceived the Coast of *Mozambique*, which in this forme at Sea appears vnto vs, vnder seuentene degrees, thirte seuen minutes of latitude, and twentie degrees, twentie minutes of longitude: our variation thirteue degrees fiftie two minutes, heere the current is very violent, and sets, I thinke, South-west.



Leaving that Coast, wee saw another small Ile sixe leagues North-east from the other land, full of *Palmito* trees, where being becalmed, the current set vs twenty leagues in twenty foure houres, this Ile is called *Castle Ile*, and lies vnder sixteene degrees, thirty minutes of latitude, and of longitude twenty one and twentie eight minutes. The shape was this.



The seuenth of *September*, wee descried an Island called *Maottey*, situate in view of some three other (placed at the South-end yett out of view of *Madagascar*, *Mohelia*, *Ioanna* and *Chomroe*. *Maottey* rises very high with a Peake or Pyramidall Spire, East as you saile to *Mohelia*: Its latitude is twelue degrees fiftie sixe minutes, its longitude, twenty three degrees, fifty nine minutes South.

The

Maottey.



The eight of *September*, we sent our Boat ashore for refreshing to that Ile, who for a trifle brought aboard two Buffols or Oxen, some Grates, Orenge, Coco-nuts, and Plantaines.

And towards night got view of *Ioanna* Ile, and eight leagues from the first. This Ile was then gouerned by a Queene; but the rule coheres at other times with Kings, as are the rest.

Of these Iles *Chomroe* is both highest and best, but nourishes a people treacherous and least sociable.

The eleuenth of *September*, wee anchored at twenty five fathomes, but all the Morne waited neerer the shoare, and rode in seuentene degrees all the West end of the Ile, where is built a strong Towne called *Merlangue*, the chiefe Capitaines name is *Alicuary*, whose knowledge and propertie, precedes the rest in courtesie and merchandize.



Mohelia, its description.

Mohelia is an Ile beneficiall for such ships as saile for *India* and the Red Sea, affording them water, flesh, fruits and Toddle.

It eleuates the Antardcke Pole twelue degrees fiftene minutes, her longitude is twentie foure degrees from the Cape de *Good Hope*, whose Variation is sixteene degrees twenty minutes.

It is seated in the *Astique* Seas; is not aboute twentie miles in length and breadth sixteene. Their Religion is from *Macha*, whence they deuie most of their language and customes, and by conuerse with *Mossi*, *Boes* and *Portugals*, they can speake that tongue.

Their

Their colour is (answerable to the Zone they breathe in) blacke and *Torrid*; their stature large, they are couragious, affable, and not very treacherous. Their habit like to *Adams*, a few Plantaine leaues only fixt about their middles.

The women are of like complexion and attire. And to seeme more amiable, are pinckt and cut in severall shapes, on face, armes, and thighs, they esteeme much of Tobacco, and drinke it in long canes or pipes called *bubble bubbles*.

The Ile affords Buffols, Goats, Hens, Milke, Camelions, Rice, Toddie, Coco-nuts, Orenge, Lemmons, Pome-citrons, Ananas, Plantaines, Cowcumpers, Sugar-canes, Turtle Doves, Pease, berries, good Rock Oysters, Breames, Tamatind, Poppates, mother of Pearle (and good Pearle too, tis probable.)

Two Kings now command the Ile, though formerly but one, who left two daughters co-heires, one married to a Native, the other to an *Arabian Lord*.

Their Priests are of esteeme amongst them, so are their *Moschees* or Temples, kept cleane and matted neatly, into which we could not enter with our shoes on.

They are superstitious and Magicall: this partly clears it, as my selfe, and another Gentleman, rested one Evening vnder a Palmito-tree, the weather thundring and storming exceedingly. A *Negroe* standing by vs in great feare and agony lift vp his hands, inuocating *Mahomet* or the Deuil very seriously; then in rage and sudden rapture drew out his Knife, which he flourished about his head seuen or eight times, murmuring his Orizons, that done, he fell vpon his face and rising, in great sobrietie put vp his weapon, yet gaue not ouer exorcising till the tempest ceased.

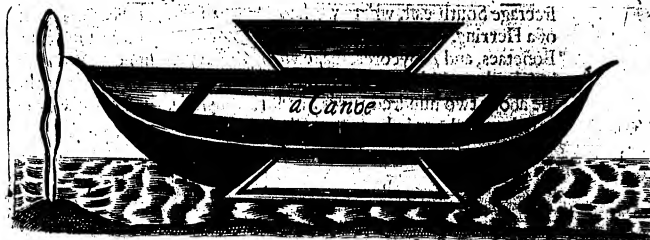
In these Islands, fruit is cheape and delicate, they will exchange thirtie Orenge and Lemmons, or fixe Cocoes for a sheet of paper, bells, or the like. The Coco-nut, is admirable in quantitie and vse.

They are so bigge as a Cabbage, (nut and tinde) the liquor in it is a pint, and tasted like Wine and Sugar. The kernell is in taste better then our Filberd, and enough to content two men: from this rare Nut the people receiue other benefits, as meate, and clothing, furniture for their houses, mast, cables and ropes. The tree is straight and high, at the very top, swelling in her beautifying plumes, like which, the leaues and pith, proportion themselves.

The Toddy is drawne out of the Palmito-tree, which has affinity with the Date or Coco, the liquor at first, is vnpleasant, but afterwards becomes wholsome and delectable; in the mornie tis loosing, at Eue coollie, and in one dayes (age) becomes good Vineger. Atop the tree is a pith, in taste better then Cabbage, and eating it takes away the future benefit of growth or fructifying, these and the Date-tree thrive not, except the male and female be vnited, and haue copulation; the she is only fruktfull.

Their

Their Canoes or Boats are hued out of one tree, and capable of thirtie naked men, they fish in faire weather with the helpe of chemy, and in stormes carry them vpon their shoulders, and though of no use with vs, Yet for the raritie of them I shall present their shape, that they may better be imagined.



The fifteenth day of *September*, wee left those Iles, and foure dayes after came within foure degrees of the *Equinoctiall*: that night the Ocean was as white as snow, but how caused I am ignorant. The next day we had the Sunne in our Zenith.

On the twentie three of *September*, we sailed vnder the *Equinoctiall* Line, our course North-east, but vnder eight degrees North, the *Monsoon* got into East North-east, whereby the ship could lie no nearer then South-east. And here the Sea-men fell into great extreames, as Calentures, Fluxes, Aches, Feauers, and the like. They imagined, the raging heate, stinking water and meate causer of it (though doubtlesse their too much farcinating and late ore-charging their stomackes with fresh vittuall, at *Mobelid*) acted rather their vnhealthinesse.

Here we were Parellell to *Socotora*, an Ile rich in Allbes, Gummes and Spices, tis at the entrance into the *Red Sea*, where at *Aden*, the *Turke* has a Castle well fortified. This Sea is no redder then others are, the sands are red indeed, yet insufficient to beget that Epethite. King *Erethreos*, sonne of *Perseus* and *Andromida*, in old times, swayed here, and from his name (which signifies Red) gaue denomination to this Sea. Some say he liued afore *Moses*, the great Prophet and first Historiographer.

The eighteenth of *October*, wee found by observation, the North pole elated seuentene degrees. Our longitude from *Mobelid* nineteene.

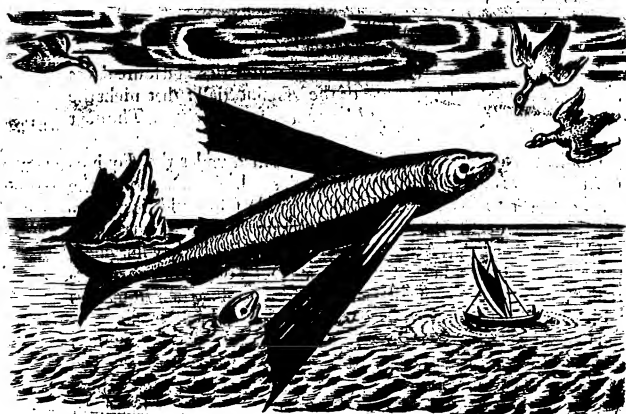
The fourth of this moneth, *Mahomet* a *Persian* Merchant died, was thought a Christian, he came into *England* with *Negadneg*, the King of *Persia*'s Ambassadour, and returned so farre homeward, with the Ambassadour, and though he gained richly in his Traffique, yet it cost him this

E

this

this Pearle, true Christianitie, no doubt, hee gained nobly, and with advantage, the Captaine gaue him foure Culuerin shot at his buriall, his bodie was throwne into the Sea, imbowelled in a spacious Coffin, the Ocean, a sure Treasury, for the Resurrection.

The twentieth sixt of *October* wee arrived into nineteene degrees of latitude, fortie minutes; and twenty degrees of longitude. The ships steerage South-east, where we had shoales of flying fishes (in bignesse of a Herring, and who to auoid the Tyrannicke Fishes, Dolphins, Bonetaes, and Albycores, make vse of the Ayery finnes, Nature has enriched them with, and wherewith, so long as they continue wet, they flie aboue two hundred paces, and are caught by the hungry Fowles, who houer aboue in hope to catch them.



On the seuateenth of *November* we discovered the Coast of *India* in fifteene degrees of latitude, and thirty two degrees of longitude, where *Goa* is seated, a great and Metropolitall Citie of the daring *Portugalls*, and the residence of their Vice-roy and Arch-bishop.

From thence, passing towards *Surrat*, a vehement and vnexpected storme ore-tooke vs, for three dayes raging incessantly, so that wee doubted a *Hero-come*, a Tempest of thirtie dayes continuance, and of such fury, that ships, trees and houses perish in it, it vices once in nine yeares

yeares to thunder amongst them, but prayed be God, wee mist in, though not of a second disadventure, this last foule weather forcing a Lunck-man of Warre full of desperate *Malabars*, a bloudie and warlike people in view of vs, our Skiffs manned with fortie or fiftie Musquetiers thought to board her, iudging her of small defence, which opinion deceiued them. For they got fiery entertainment, the *Malabars* pushing them and throwing fire-balls at vs, forcing vs to retreat, burnt, grietted and vanquished, about thirtie hurt and scalded, this skirmish was in nineteene degrees fortie minutes of latitude, and twentie nine of longitude, where the Sea changed colour, and sounding they had ground at forty fathomes; abundance of Snakes swimming by our ships, gaue assurance of the Coast of *India*.

The twenty foure of *November*, vnder nineteene degrees thirtie five minutes of latitude, and of longitude, twentie nine degrees were descried neere to the East *Indies* in that part call'd *Saint Iohn*, a Towne subiect to the *Lusitanian*, fifteene leagues from *Surrat*. *Saint Iohn* is high land, ambitious in a tall rising of land, call'd the *Peake*, the land Towres along very high, so farre as *Gundane*, a Hill fixe leagues South from *Swalley Road*.



Here we tooke a Fisher-man, who told vs of great *Portugall* forces neere the Road. We purposed a Combat and tyding, vp with streames Anchors, each fixe houres weighing and dropping, in few dayes wee came against *Daman*, a beautifull and pleasant Towne, conspicuous to passers by. At the North end is a Castle, strong, and of white chalky stone, its Ordnance planted high to play in Mounts vpon the vantage, Opposite Southerly is a great Church edged a-top with white, hauing houses of like colour, neere her are three more Temples affording glory to the heart and eye.

The twenty ninth of *November*, wee descried thirtene sayle in *Swalley Road* whom we reputed enemies, yet feared not, in conclusion (past the barre) wee found them our friends English and Flemmings. The fixe English ships, three of a thousand tunne, the other three of seven hundred, good men of warre, though ships for traffique.

The same day we came to an Anchor in *India*. *Nogdibeg* the King of

Perſian Ambaſſadour poyns himſelfe.

Perſians Ambaſſadour gaue vp the ghoſt, hauing poiſoned himſelfe wilfully in foure dayes feeding only vpon Opium.

The truth is, he dared not to ſee his Maſter, nor plead his defence againſt his Aduerſary Sir Robert Shirley, in our Company and thitherward, to purge his honour. I can witneſſe that at my being at the King of Perſia's Court (as I ſhall diſcouſe of in the ſequell) the King ſaid, it was well he poiſoned himſelfe, for had he come to Court, his bodie ſhould haue bene cut in three hundred ſixty ſix pieces, and burnt in the open *Hydan*, or market place, with Dogges turds.

Anno 1612. after many conflicts betwixt the Turke and Perſians, they were both ſo preſt by neighbour Countries, whom they had vſurped vpon, that they propounded Articles of peace and friendſhip. To which end, King Abbas ſends his Ambaſſadour to Conſtantinople, in company of Naſſuf Baſha, the Viſier and Generall to Sultan Achmat, the eight Emperour of the Turkes, and ſonne of Mahomet the Third, which Naſſuf in his Expedition into Armenia, Meſopotamia, and Media, returned fortunately, and enriched with two hundred and thirtie Mules laden with treaſure of Gold and Pearles.

The Perſian Ambaſſadour (being that the Grand Signior was not then in Conſtantinople) lodged himſelfe at Scudaret, oppoſite to the Citie, attending the entrance of the Great Turke, who three dayes after came thither, in magnificent order guarded by twentie thouſand Janizaries, Agas, their Captaines, and *Temoglans*, with many Baſſas of other Countries.

At whoſe entrance, there expected him Ambaſſadours from moſt parts of Europe: from the Emperour, King of England, France, Poland, Hungary, Netherlands, and from Venice.

The Viſier Naſſuf, a while after receiued the Grand Signiors token of loue and reſpect, three *Cabbaes* or veſts of cloth of Gold, a Sword, a Shaft, and a Courſer.

Here the Perſian Ambaſſadour finding much ceremonious welcome from the Turke, to ſhew his bountie, as the Sultan Achmat in great brauerie paſſed by his lodging, threw amongſt his guard a hundred bales of Silke, which got him much loue and eſteeme among them.

At his Audiance hee deliuered his Maſters preſent, foure hundred bales of raw Silke, a rich Dagger, many rich Perſian Carpets, and Clothes of Gold and Siluer, a Bezar ſtone ſo bigge as a Hens Egge, nine bags full of Turkeſſes and the like.

Theſe gifts were acceptable to the Grand Signior (all the Princes of Aſia, affected compliments of that nature) ſo after many Treaties, at length the Perſian Ambaſſadour accepted of theſe conditions, that the King of Perſia ſhould pay a Tribute of two hundred Camels load of Silke, that the Mirza, or Prince of Perſia, ſhould content himſelfe with the title of Baſha of Tauris, and that the Cadi, or Iudge of Tauris ſhould thenceforth be elected by the Turke.

Hee

He departed with theſe propoſitions, and at *Cabbeen* found his Maſter the King, who perceiuing the conditions diſhonourable and vnfriſtfull, denied the Turkes Chianxe, or Agent, to performe them, receiuing them with much ſcorne, and to recompence his ill-aduised Ambaſſadour, in the open Market, made him headleſſe three dayes after.

King of Perſia beheads his Ambaſſadour.

The example of this ſeueritie and iuſtice, ſo frighted *Nogdibeg*, that he choſe rather to be his owne Executioner, then to entertaine the cruell aſpect of his Maſter, and thoſe certaine tortures, he had doubtleſſe receiued, had he ſtood vpon his Juſtification at the Court.

Abraham Baſſa, Cycala, Synon Baſſa and Naſſuf, were all of them, ſo great and potent with the Grand Signiors, that few Ambaſſadours could be heard or diſpatched without their licence and good will, and which was accompliſht by briberies.

Naſſuf, in the height of his fortunes, at the inſtigations of his wife (the Grand Signiors daughter) was ſtrangled in his bed by eight *Captigies*, and his treaſure (no leſſe then eighty bags of gold, and in ſtones then two buſhels of Diamonds and Pearles) fell to his Maſter, for which perhaps this infortunate Vſurer, loſt his life, a juſt recompence for thruſting Cycala Baſſa, Viſier of Babylon, from his principality, vpon falſe ſuggeſtions.

At his buriall, the Ship hee died in, gaue him eleuen Culuerin ſhot.

His owne people conueighed his body to *Surat*, ten miles from the rode, and buried him; where not a ſtone caſt further, ſleepes *Tom Coriats* bones, conſumed in his peſtiferall, ill continued Pilgrimage.

Tom Coriats grave.

The laſt of Nouember, our ſhips came to anchor in *Smalley* roade, ſo called from a Towne of that name one mile diſtant. Wee rode in ſeuene fathome water, and note that this roade is not two hundred paces from the *Barre*, ouer which wee paſſed twixt two Boes placed in three fathomes and an halfe, the ſpace from one Boe to another, is an hundred paces or more.

The Bay is on the one ſide enclouſed with the Continent, on the other, with the ſands, which towards *Goga*, at a low water is like an I-land.

At my being in *Surat*, I receiued courteous welcome from the Engliſh Merchants their, whoſe Chiefe or Preſident was Maſter *Wilde*, a modeſt and vnderſtanding Gentleman, and their we had certaine report of Sultan *Curroones* Coronation, at *Agra*, 1627. In ioi of which, the Engliſh Merchants Ships, then in *Smalley* rode ſhot off two hundred peeces of great Ordinance. The ſtory of whoſe being *Nogull*, becauſe hapning at our being their, will be pertinent to rehearſall.

Theſe *Moguls* or Emperours of Eaſt India, are deſcended from the *Tartar*, and got the Dominion of theſe Countries, ſuch time as *Tam-berlain*.

berlaine (surnamed the Scourge of God) passed that way to fight with *Baizet* the Great *Turke*; in compassion of many distressed Christian Princes: Which attempt he gloriously finished, overthrew the *Turky* huge Army, carried him captive in a Cage, over-ran the *Turky* Empire, and in eight yeares subdued more Kingdomes and Townes, then the warlike *Romanes* could doe in eight hundred.

From this *Tamberlaine* (sonne of *Ogg*, sonne of *Sagathay*) the now *Moguls* fetch their Descent. *Curroone*, now being in nine Descents extracted from him, named thus. The first, *Tamberlaine*, the second, *Al-lancham*, the third, *Barcham*, the fourth, *Emanpaxda*, the fifth, *Shangh Mahumed*, the sixth, *Adabar*, the seventh, *Mahumed Selabdyn*, surnamed *Ekkhar*; the eight, *Jangheer*, surnamed *Shaw Selym*; the ninth, *Blockie*; (saine presently after his Coronation) and the tenth, *Curroone*, surnamed *Shaw Teban*.

In October 1627. *Shaw Selym* (by some cald *Jangheer*) the great *Mogull* died, having beene sicke not above three dayes, and if the vulgar sort, may be beleued) he was poysoned. And that by his only friend and chiefest Favourite his brother in law *Affaph Chawn*; whose greatness and pride was elevated both by being brother to *Normall* the Empresse, *Jangheers* last wife, and Father in law to *Sultan Curroone*, who had married his daughter, and by her had issue, for whose only advancement, *Affaph Chawn*, bent all his powers and intreaties with *Jangheer*, his aged and enraged Father, to be Successour to his Dignities.

But though this Nobleman, was in great repute with the *Mogull*, yet *Curroones* life was so dissolute and hopelesse of bettering (having with some *Rajshootes* or wild companies, offended the *Moguls* Friends and Neighbours, the *Decans*, the King of *Gulcunday* and severall Princes in *Narsinga*, and towards *Mesulipatan*) That when his Father lay vpon his death-bed, which was all *Cashmeer* three thousand miles from *Surrat*, he made all his *Vmbraves* or Noble men, swear by their *Alcoran*, to make his Grand-child, *Sultan Blockee*, *Mogull*, or Emperour, after him, and to exclude *Curroone* for ever; who had most vnnaturally five yeares before caused his elder Brother, and Father to *Blockee*, be murdered at *Agra*, by his servant *Regea Bandor*, who afterwards was Executioner of *Blockee* the sonne, in the same Citie.

According to which Oath, so soone as *Jangheer* was dead, *Affaph Chawn*, and the other Nobles proclaimed *Blockee* their King (then, sixteene yeares old, and well-conditioned) and which they durst not disobey, as well to discharge themselves, from their obligation as to give satisfaction vnto the people, who affected him.

And with all speed *Affaph Chawn* (who now thought hee had done his duty) sent a Post with quicke Expresses to *Curroone*, with what had hapned, whom he found retired, in a small Village neere *Datta*; bordering the *Decans* Kingdom and distant from *Surrat*, sixe small dayes traueil.

So

So soone as *Sultan Curroone*, received these packets, hee intended a speedy progresse for the Crowne, which he gaped for, notwithstanding all his Fathers Legacies: and first imparts his resolutions to his companion *Mahabet Chawn*, Champion to *Shaw Selym*, late *Mogull*, and to say truth, the best and most approued Souldier through *India*, for many yeares a heavy and mortall Enemy to *Curroone*, and but lately reconciled vnto him, by great perswasions and entreaties of *Affaph Chawn*, who wrought him, to be his Protector, and with his Army to safegard him to the Kings Metropolis and Royall seat *Agray* (a Citie first built by Wine-god *Bacchus*) with this aduantage, that in *Mahabet Chawns* company (one much beloued and feared by the people) he might aduance securely, and without whom, he could neuer haue passed *Amadood*, the way to *Agray*, nor had hopes to enioy the title of an Emperour, *Curroone* was so generally hated by the vulgar.

And that hee might leaue nothing vndone, which might aduantage his resolutions, (according to the order of the late *Mogull*) he changed his name from *Curroone* to *Shaw Teban* (or King *Toban*) thinking by that in some sort to appease the peoples hatred: whom as he past, hee saw ill-willers to his happinesse, and extending to oppose him in a battle, being formerly a proclaimed Traitor and a Rebelle, which he wisely fore-saw and feared, hoping by policie more than force to winne them to him: so that he sent them word, hee came in friendship, and that rather then offend them, would returne, though his journey was to submit himselfe to his Nephew; late made *Mogull*, from whom he doubted not to receiue forgiveness.

But when the people heard that *Mahabet Chawn* was in his company, and had an Army, their thoughts were changed, such was the great and generall loue and feare they bore that Champion, whom as they knew to be victorious, and therefore durst not much oppose him, and most seuerely in iustice and truth by which they thought *Curroone* Inheritor, and without opposition, suffered him to march through all the Country vnto *Agra*, eleuen hundred miles, from that place where the messenger found him at, and five and twenty hundred, from *Cashmeer*, where *Jangheer* his father died.

In the meane time, *Normall*, when she saw her Husband the Great *Mogull*, was dead, and that by his last Will, had nominated *Blockee* for Emperour (to secure which, he had made all the *Vmbraves* to swear) she was almost distracted.

Fearing her deuices to Crowne *Serlare* her Sonne (and yongest to *Jangheer*) would be preuented, but assuring her selfe, feare nor wishes without action could performe it, shee assumes courage and with those forces, she then had (which she euer kept about her for her safety) she hoped to effect her long desires, which was to seaze vpon *Blockee*, the new King, and vpon her Brother *Affaph Chawn*; whom shee resolved to strangle, knowing hee was euer against her Sonne *Serlare*, his Nephew,

phew, to make Emperour, *Curroone*, who had wedded his Daughter: and the reason, why she euer had an Army about her, euen in her husbands time, was this.

Mahabet Chawn, being a most valiant and iust man, and one who all his Masters life time (whom he knew to be a quiet and good King) he had done faithfull seruice to, noting her abusive carriage and command ouer her aged Husband the *Mogull*, how shee heaped vp a masse of treasure, and apparantly discovered her aymes to make her Sonne *Seriare* King. And that on the other side *Assaph Chawn* did what hee could to conferre that dignity vpon *Curroone*, and both of them labouring to disinherit *Blockie*, the true heire to the Crown, both by blood, nomination and descent, for these causes *Mahabet Chawn*, cries out vpon them, and to the World discouers their combinations and deuices; whereat they were so nerled, that they got the good *Mogull* to banish him, hoping then, to perfect, what they had begun.

But *Mahabet Chawn*, was no baby, nor would he suffer such indignities: And thereupon, gathers an Army of twenty thousand Horsemen, with which hee set vpon them all vpon a sudden, as they were passing ouer a Riuer, and so amazed their Army, that hee tooke the *Mogull* Prisoner, and conueighed him to a Tent (not for all the world, purposing any hurt vnto him) whom hee knew to be good, and only abused by *Normall* his Queene. Who in this interim had passed safely ouer the Riuer, with most part of the *Lescar*, or Army, which shee immediatly put into Battaglia, and stood in her owne defence, to expect her mortall Enemy *Mahabet Chawn*, that straight way gaue her battaile, slue most of her men, tooke her prisoner, and commanded her head off, to satisfie his fury, with her brothers *Assaph Chawn*, who being wiser of the two, in the skirmish fled amayne to a strong Castle, where he entrencht himselfe till hee had petitioned the *Mogull* for his liberty and reconciliation, with *Mahabet Chawn*.

Who so soone as the Battaille was ended, gaue order to his Army to pursue *Assaph Chawn*, and to behead him, and brought forth Queene *Normall* to receiue her iudgement, but shee got so much fauour from *Jangher*, the olde *Mogull* her doting Husband, That with teares hee begged her life, from this his Champion, who though hee knew, would be destruction to him or his: yet to shew his loyaltie to his Master, he released her, and became friends.

Then *Assaph Chan*, became so intimate with *Mahabet*, that hee preuayled with him to goe into *Decan*, to *Sultan Curroone*, to condu& him to the Court, to beget his pardon from his Father, which hee accordingly did by his power and respect, conueighed *Curroone* to *Agra*, and set the Crowne vpon his head, as is and shall be better spoken of hereafter.

Queene *Normall*, euer after, by licence from her Husband, kept a peculiar Army for her safety, and vnder colour of that, so soone as

The Great Mogull and Emperesse taken prisoners by a subtilty.

the great *Mogull* was dead (as I haue said before) shee sought to seize the new *Mogull*, and her Brother *Assaph*, to make them headlesse, and then doubted not to set the Imperiall Crowne vpon her sonne (*Sultan Seriare*) head, his yeares being twenty, and capable in her opinion to rule so vast an Empire.

But *Assaph Chawn*, not ignorant of her intents and malice to him, so soone as *Jangher* was dead, and *Blockie* proclaimed *Mogull*, hee forth-with raises an Army, and approaches hers, where hee pitched and sends vnto her, to assure her of his loue and diligence to do her seruice, excuses what hee had done, being bound by oath, and that vpon better considerations, hee had forsaken *Blockie*, to conioyne with her, not fearing any opposition, when both their Armies were vnitied, and that hauing the young King in their power, shee might then commit herselfe vnto security, and rule as formerly.

The Queene, knowing who it was, that profered this, euen her owne Brother, and then farre from his Sonne in Law *Curroone*, belieues him and admits of him. Imagining this occasion, ministered security to her designs, and by which (whiles shee bleared him with shew of friendship) shee might more easly kill him, and the new King, on a sudden.

But *Assaph Chawn* knowing her ambitious qualities, when hee had well viewed her feuerall forces, and got out of her, where her sonne *Seriare* lay (which was at *Lohore*, with foure thousand horse, for feare of *Mahabet Chawn*, as was diuulged) hee suddenly raised his Army and forsooke her, desiring all the Nobles with their forces to accompany him, and *Blockie* to *Lohore*, to apprehend the traitour *Seriare* (as he called him) then in Armes and in competition for the Empire, with those his forces, intending to strengthen Queene *Normall*, his mothers Army, the better to attempt it.

When *Normall* perceived her brothers treachery, shee blamed her credulity, and forrowed, that shee had not strangled him: but hoping to confound him, shee followed with a resolute Army to encounter him.

But *Assaph Chawn*, though this power was more then hers, and therefore feared her not, yet hauing other things to execute, and to hazard the victory at Sea, might hinder his other designs, hee passed speedily through the Mountaines, and to prevent her speed to ouertake him, made great stones be cast downe thither to stop the passage, which is so narrow that scarce two men can passe together; this so hindred his sisters speed, that ere shee could cleere the passage, *Assaph Chawn* met with *Sultan Seriare*, who with eight thousand men, was comming to ioine with the Queene his mother, as shee had willed him.

His Army was small and quickly vanquished, himselfe imprisoned and sent so backe vnto *Lohore*, where so soone as hee arrived: *Blockie* was

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was

was againe proclaimed *Mogull* by his Protector *Affaph Chawn*, who thereupon sent a Herald to *Normall*, to come submissively vnto the Court, and he offered her faithfully to haue remission, and that the Infant *Mogull* out of his clemency should forget all former Quarrels, and that shee should not want all honour due to so great a Queene, with maintenance agreeable, for the wife of so great a Monarch.

Normall when she had wisely accounted her distresses and misfortunes, that her sonne was a Prisoner, her owne life in danger, and no possible meanes left to make *Seriare* King: came and submitted to *Blockie*, who gaue her assurance of life and liberty, with the continuance of her former Guard or Army. And during *Blockies* raigne she liued happily and with content. But when *Curroon* came to be Emperour, he tooke her Army from her, ranackt her treasures, slue her friends, and confined her to a priuate Castle for her life, where now she liues in no small misery.

Queene Normalls misery.

But to continue our History, when *Affaph Chawn* saw all the Princes of the bloud then in his power, in *Lahore*, so wit, the *Mogull*, *Sultan Blockie*, *Sultan Seriare* his Vncle, two sonnes of *Sultan Perrie*, elder brother to *Sultan Curroon* (and poysoned by *Azaph Chawn*, the yeare before at *Brampore*) two sonnes of the old Kings elder brother *Morad*, or *Amurath*, who because they should vterly be incapable of the Crowne and Kingdome, caused them to be baptized into the Faith of Christ (against their wils conferring a greater glory on these two despised Princes then the Monarchie & beliefe of all *Mahometan* Dominions could doe) by some *Portugall* Iesuites. For the *Alcoran* (their Law booke) forbids a Christian to weare a Crowne, where *Mahomet* is worshipped. These fore-named Princes who were Chriftened, were by all the *Indians*, knowne to be of the bloud Royall, and from them therefore receiued esteeme and good respect, but by all the Court, were slighted, despised and cald Christians, which title and other indignities (so reputed of by them) they obediently suffered, expecting one day some deliuerance, which now was giuen them by *Affaph* the Duke, who sent them to *Lahore*, and there destroyed them.

The other Princes were referred to a more opportune massacre, vntill *Sultan Curroon* had entred *Agra*, and receiued the Imperial Crowne and Scepter, with other Ceremonious rites due to the Coronation, of the Great *Mogull*.

Which so soone as *Curroon's* Father in Law Duke *Azaph* was certaine of, banishing all pittie and loyaltie from his heart, sleight in former murthers, by his trayterous killing and poysoning *Sultan Blockies* Father (*Curroons* elder Brother) and the *Mogull* himselfe *Jangheer* with some others, he giues order to the same Rascall *Reia Bander* to come to *Lahore*, to perpetrate like villany on the other Prin-

Prin-

Princes, who according to his commission, and *Curroons* liking came thither and found them in an Euenling, bathing themselves in a secure *Himmum*: whereinto *Azaph Chawn* (who only had the keys for entrance) admitted him, who straight way cut all their throats, and carried their heads as a Trophie and sure testimonie of his villany, vnto *Agra*, where *Curroon* expected them.

This cruell Act, was threatned, to be reuenged by many Nobles, all imputing it to *Azaph Chawn*, who sware his innocency, and that he had no hand, in the bloud of these slaughtered Princes.

A bloudie murderer of the bloud Royall of Indostan.

The Nobles, when they saw no remedie, none else that had title to the Crown, being alieue: they vnanimously trauelled to *Agra*, and submitted to *Curroon*. Who (for his greater safety) forgave them and embraced them, but awhile after, his old humour shewed it selfe, for by degrees, vpon small occasion he beheaded and strangled most of them, to the terrour of the rest, and to settle himselfe in a more quiet tyranny: after the murther of Father, three Brothers, three Nephewes, and two Cozen Germans.

Since which, his Queene (*Affaph Chawns* Daughter) died, and hee hath taken his owne Daughter to be his wife. These crying finnes, haue apparantly drawne downe Gods heavy iudgements vpon those Countreies: by those immediate and late plagues of Pestilence and Famine, neuer heard of the like in those parts before, the Sword will doubtlesse follow in Gods appointed time. For hee will haue glory by punishing those from whom he cannot haue his glory. And *Curroon* (or *Shaw Jehan*) is not yet sensible of those castigations.

At our being their *Curroon* came within two dayes iourney to vs, and in way of congratulation, the *English* Merchants ships bestowed on him two hundred great shot. He is the tenth in Descent from the *Tartarian Tamberlaine*.

Surat.

Surat is situate within the burning Zone, in the Latitude of twentie one degrees, twenty minutes, in the Kingdome of *Guzerat*, and tributary to the Great *Mogull*: tis ten miles from the Bay, and is watered by a Riuer (not so broad as is our *Thames*) which I imagine deriues its originall from some streame of the Riuer *Indus*.

Indus.

The City of *Surat* is for quantity comparable to *Plymouth*, her houses of sun-dried mud, trellized and flat a-top: at the South end it enioyes a Castle planted with great Ordnance and Ammunition, but of small vse, in that the Riuer is not nauigable, but with

F 2

Shal

*The Merchants
in India con-
trous.*

Shallops and Frigots, that draw not much water.

There are many large and handsome Houses in it. And at the North-west end the *English* Merchants have a residence, and vnder a President: their House is very great and magnificent in bulke and entertainment, for any Forreiner. I am their Debtor for loue and courtesie.

The Inhabitants are alike in colour, though different in Religion, they are of three severall compositions: *Moors*, *Bannyans*, and *Perse*.

The *Moors* are Lords, and Supream ore the rest, their Religion is *Mahometicall*. They affect much the Language of *Persia*, which has got the best repute in the *Mogols* Court, most of whose *Sultans* and Captaines are by birth *Persians*, more resolute and victorious than these *Indians*, and no lesse faithfull to him; although mercenarie.

They regard not Letters, their Armes are Sword and Buckler, Bowes, and Arrowes, Iauelins, Knives, and the like. The *Indians* are fawcie; proud, bloudy, trayterous and cowardly; much addicted to Venery.

The *Perse* are reliques of the old inhabitants, from *Alexanders* time, who conquered them.

The *Bannian* Priests called *Bramini*, are the *Pythagorian* Sect of the *Gymnosophists*. They hate *Mahumed*, and acknowledge one God and Creatour of all things. The better sort are called *Mockadams*, or Masters; their behauiour very good and tolerable.

I referre the description of their Religion to a Booke late written by Master Lord a Preacher to the Merchants in *Surat*. His Booke is called *A Display of two Sects in India. Perse and Bannyans*.

I shall represent the garbe of the *Bannyan*, that it may the better possesse your imagination.

A



A Description of the Bannyans in India.

The *Bannyans* are tawny in complexion, are craftie, faire spoken, exquisite Merchants and superstitious. They weare their haire long, paint their faces, and put Rice vpon the paint, a holy remedy for each dayes chances: their habit

is a long coat of white quilted Callico, tied vnder the left side with Ribbands, their head, has a *Tukipant* or *Shash*, sometimes of one, sometimes of many colours. They wear shoes without latches, and often *Sandals*.

Their Religion is rare and wonderfull, beyond apprehension, and scarce *Mahomet*. The severall casts of them are *Cutteries*, *Shudderies* and *Wyses*. They neuer marry out of their owne Triball vocation, as *Bannians*, *Bannians*, *Perse*, *Perse*, *Moors* wed *Moors* and in their owne Trades. They have many Taylours, but no slaughtermen. For they so much detest the slaughter of any creature, though a Louse, that they not only abhorre to eat it, or destroy it, but buy their lues, of those that would destroy them. Imagining as did *Pythagoras*, the transmigration of mens soules into other creatures.

They will not feed on ought has blood and life. Their food is Rice, Plantaines, and many other dainty fruits, their liquour, water and Rose-water, Sugar and iuice of Lemmons, which they drinke out of a spout, and powre it into their mouthes, without touching the pot to avoid pollution, some have beene assest at twenty thousand *Mammoodaes*, or shillings, by Judges of their owne Religion, for tasting Wine or strong Water.

The two Elements of Fire and Water, are of diuine esteeme amongst them, and grieue to see those creatures abused in needlesse, or profane vses. So that at their Funerals, their bodies are incorporated with those sacred flames, which burns to ashes, those corps which duly worshipt this consuming Deitie. They belieue no Resurrection of their bodies, therefore giue the foure Elements their peculiar dues.

Some of this Sect adore the Trees, and adorne them with Streamers of silke Ribands and the like.

Their Priests are of venerable account their, and in some places haue the first nights embraces with the Bride, reputing their Issue holier and more fortunate.

They come each morning through the streets, and bestow a Charme vpon them, beautifying their faces with streakes of red, blue and yellow paint, on which they affixe Rice, which is the signall of their Baptisme.

The women are of a little better colour, some haue louely countenances, they wear long haire and loose, and yet covered with a fine thinne vail of Callico Lawne. Their eares hung with five, six, or eight Rings, some so great and ponderous, that their eares are extended and dilacerated very much. They also hang their noses with Rings and Jewels of Gold inammeld and set with stones of worth and lustre, the shapes of which you may see elsewhere depicted.

They worship the Deuill, in sundry shapes and representations.

I haue seene some of their *Pagodes* or Idols, in wood, resembling a man, painted with sundry colours, his legs straddling, very wide, vnder

der him two Lampes, not alwayes burning. In other *Fanes* they haue three or five great *Pagods*, to which they pray, though they be misshapen and horrible.

They adore the fire also, and conceiue diuine thoughts of Kine and Heifers.

Their mariages are sometimes secret, other times performed with much superstition. They hate Poligamy, but so extreemely honour Wedlocke, that they seldome are vnmarried at seuen yeares of age. The men goe in triumph about the streets one day, and the Bride next, and if it chance, a childe die, ere he be married, the parents of him that died, procure some Damselfell (to whom for a Dowrie, they giue some Dynaes of Gold to betroth him) to lie one night with the deceased.

Their Funerals are these, they bring the dead corps neere to their Churches, where they sacrifice him to ashes, in costly perfumes, in Aromaticke Gummies and Spices. Sometimes the woman throwes herselfe into the fire, and burnes together with her husbands carcasse deriuing to themselves much reputation and glory amongst the furuiers. But at *Surat*, *Brampore*, *Amalroad*, *Lobore*, *Agray* or *Calcutta*, where the *Moors* predominate, they are not suffered, though in other parts of India, towards *Bengala* and the Coast of *Chormandel*, they continue that louing custome deuoutly to this day, as shall be spoken of in my description of those parts following.

Another Ceremony in Funerall pompe among the *Perse* is this: They put the dead body into a winding sheet, all the way his kindred beat themselves till they come within fiftie or an hundred paces neere the monument or buriall place, their the *Herboods* or Priests, oppose them, attired in yellow Skatiffes and Turbants, who take the dead body (leauing them their, where they stand, till the action be ended) the *Nacesselars*, Priests carry it to a little shed, or furnace, and exercise hidden raptures by fire, vnto the fire. Which done, they place the corps, a top of a round stone building twelue foot high & eightie about, the entrance only to the North-east side, where is a small grate, through which they conueigh the body, into that monument: which is flat aboue, wholly open, and plaistered with smooth white loame, in the midst is a hole, disceding to the bottome, which receiues that putrefaction and vncleanness, issuing from the melting bodies, which are laid there naked, and in a twofold roundnesse, exposed to the Sunnes fiery rage, and deuouring appetites of Vultures and Cormorants, who vually prey their: tearing their flesh, and disordering it, so that the vglynesse and fearefull stench of the vnburied bodies (in some Dormitories three hundred) is so violent, that (vnlesse the raritie of wonders vrge a Trauellour to view them) they are better to be spoken of, then seene. And note that after the corps are laid there, the *Perse* will neuer approach to see the buried, nor doe they

Indian Funerals

they enquire after them, but grieve exceedingly, that a Christian should goe thither to view them, or tell them of it. The good are laid in one, and the bad in others; all are carried in Iron coffins, because wood is sacred to the fire, which they adore.

The Buriall place =



These Perses are descended of the ancient Persians, who adored fire. For the Persians, that now inhabit Persia, are extract from Scythia, and came hither with Tamberlaine, or the Turke-mans.

A like people now live among the Persians, called Gowers, who were of the old inhabitants. They yet pray to the fire, and are much abused by the Moores.

The utmost point South of this Indian tract is call'd Cape Comor or Comorein from the Equinoctiall eight degrees to the North. That utmost point is in Malabar, a Kingdome ruled by the Sambreyn or King. On the other side the point, is the Kingdome of Narsinga, Negapatam, and Masulipatan. In which Countries are found Wonders and heathen Entertainments.

So soone as a stranger arrives, of what Countrey soever, hee shall presently have his choice of many Virgins, and choosing one hee facilitates, for a small price, the guides him to a lodging, and performs his domestique affaires what euer, at bed and board, all the time of his abode

abode their discharging her duty and privacie very punctually: and he during that season must beware of familiarity with other women, which if he subiect himselfe to, she aymes to poyson him.

At his departure, he payes her wages to her parents, she returnes home, with credit and ostentation.

Here also, when any Noble or Inferiour person enters wedlocke, he takes it for a courtesie, that any stranger will accept the first nights ceremonie with his Bride.

Some (but most are Peguans) weare bells of gold fixt to their Genitors, within the bell is an Adders tongue dried, which sounds harmoniously.

The women goe most part naked, except a cloth which should couer those parts, made to be private.

In some of these Cities, the Paynym parents, sow vp almost the wombe of their female children, which is only then dissected, when she is married.

Their vilest ceremony is this. That at the marriage of a Virgin, the Bridegroom, to honour the Deuillish Idoll, brings her afore the Pagode, or Idoll; who commonly is of a tall stature, and shaped vgly, in his priuy parts he has a bodkin of gold or siluer, an intended Instrument, to violate her chastitie. Which, they suppose obtained, by the Pagoda, such time, as she is forcibly put vnto his Engine, the the sharpnesse being such, that the blood issues not only thence, but from other parts of her wounded body, this done, with great ioy and applause she returnes to her Pagan husband, and if shee be with childe that yeare, tis supposed the Pagod got it.

The vsuall Coine in India, within the Moguls Territories are Pice, Mammookees, Rowpees, and Dynaes, thicke and round, and engrauen with Arabique Sentences (for Mahomettisme allow not Images) a Pice is in English money, a half-peny, a Mammookee is twelue pence, a Rowpee, two shillings three pence, a Dyna thirty shillings, an English shilling values twentie two Pice, or a Mammookee and one Pice. A Spanish stilling (which is a fourth part of a Dollar) giues twenty five Pice, a Riall of eight giues five Mammookees wanting three Pice, and an English twentie shilling peece (too many of which are conueighed among the Indians) will at Surat giue twentie two shillings six pence, and in Persia twentie five shillings at least.

In Smalley Road (such times, the ships come thither) the Bannyans, haue Tents and straw houses pitcht neere the water side in abundance, thir they sell Callicoes, Cheney Sattin, Cheney ware, Aggats, Turqueses, Sagar and such like. Many little boyes at your going ashore will desire to doe you daily seruice, which they will carefully performe for two pence a day, they prattle English and Portugall prettily.

The vsuall sort of trauell is by Coaches, poorly furnisht and drawne with Oxen and Buffols.

G These

Strange customs of the Indians.

Moguls Coine

These people will neither eat nor drinke, with any Christian, yet they will conuerse and cozen one without scruple: the Deuill warrants them.

They will not entertaine a stranger to their houses, iealous of their Wiues and Daughters; who (as many report) are extreme venerous or lustfull.

Cambaya.

Three dayes iourney from *Surat*, is seated a pleasant Citie cald *Cambaya*, subiect at sometimes to that potent Monarch the *Mogoll*, and in the Kingdome of *Gongurat*: it is watered by part of triumphing *Indus*, and giues *Amadavad* (by some wrongfully cald *Ardauat*) supremacie ore all her Cities. The limit of this Kingdome is from *Sanga* to *Dulcinda*, (aname inuented by *Maffaus*) North, on the East it has *Mandao*, on the West *Gedrofa*, the South is terminated by the Sea. It is a Kingdome of as great wealth as extent, of as great fame as wealth, and of as sundry delights and rarities as fame. The Inhabitants of *Cambaya*, are a mixture of *Mahometans*, *Moores*, *Persians*, *Bannjans* and from *Arabia*.

They are crafty and deceitfull, the Priests are singularly reputed of, the women proper, but veiled and obscure in their best aspect, their faces they colour, their teeth blacke, thinking that shewes most delight and beautie, and to differ from Dogs, whose teeth are white. Their apparell is like the other *Indians*.

Hence went the *Grecian* Capitaines *Nearchus* and *Onesecritus* (sent out for discouery by *Alexander*) ypp the *Persian* Gulfe, as sayes *Arrianus*, in his eight Booke, the Kingdome is much populate, for the quantitie, not any part of *India* shewing more men or Cities, for before its subiection, about an hundred and ninety yeares, they haue come into the field seuen hundred thousand men; but the Citie of *Cambaya* not exceeding three miles compasse cannot containe eight hundred thousand men, as some haue guessed at.

This place was heretofore lorded ouer by the *Kashboots*, a noble and valiant (but now a Theeuish) people, in the yeare of our Lord, 1423. they were expeld their Country by one *Mahumed* an *Arabian*, who left his sonne *Mamudew* (from whence the Coine *Mamudees* has denomination) to succeed him, and see *Badur* who out of a Tyrannique mind, sent defiance to *Salgee* King of *Manda*, who to make his party stronger, inuites the Great *Mogul* *Myramud* a *Zagatayan* *Tartar* to his aide, who came to helpe him, and in the battaile slue King *Badur*, tooke his Kingdome from him, and cut in peeces all his Army,

my, which Histories report to be an hundred & fifty thousand horse, and fve hundred thousand foot, eight hundred peeces of great Artillery, fve hundred waggons full of powder and shot, two hundred Elephants, and fve hundred chests of gold and siluer.

The Citie Din.

Nere this place, along the Gulfe of *Persia*, is the Citie of *Din*, it is in the latitude of twenty two degrees, odde minutes North. It has a Castle of great strength and beautie, built and posselt by the Lordly *Portugall*, tis placed in a small peninsula made by the Riuer *Indus*, which their ingulfes herselfe into the *Indian* Seas, after her long and swift descent from *Caucasus*.

Muskat.

Muskat, is a Citie in *Arabia the Happy*, vpon the *Persian* Gulfe and almost *Nadyr* to the crabbed *Tropique*, tis not farre from that point of Land cald Cape *Rozelgate* and paralell to *Surat*, tis posselt by the *Portugall*, and is his best Port and Defence, for their Frigots and Iunckes, Their Vessels of Traffique and Warre. From *Mallabar*, *Decanee*, *Gongurat*, *Cambaya*, and other places: tis strengthened by a wel-built Castle, and peopled by the Reliques of late captiued *Ormus*, tis a place rather boasting of profit than renowne, and is a little obscured, by her opposite Antagonist *Din*.

I will offer you a little of the *Arabian* Tongue as is now spokel in that Countrey.

English.	Arabique.
Sunday,	<i>Abad.</i>
Munday,	<i>Efleanined.</i>
Tuesday,	<i>Salassa.</i>
Wensday,	<i>Arbaw.</i>
Thursday,	<i>Ghameese.</i>
Friday, in their	<i>Dumaad.</i>
Sabbath,	
Saturday.	<i>Sabtu.</i>

G 2

The

The seven dayes of the *Moguls*
and *Persians*.

Sunday,	Yecksumbea.
Munday,	Dofumbea.
Tuesday,	Teensumbea.
Wensday,	Charsumbea.
Thursday,	Panobsumbea.
Friday,	Yowma.
Saturday,	Sambea.

English.	Arabique.
September,	Mabavram.
October,	Sawfor.
Nouember,	Rabboul-owl.
December,	Rabboul-anchor.
January,	Yowmadul-owl.
February,	Yowmadul-anchor.
March,	Radiab.
Aprill,	Sabaan.
May,	Ramulan.
June,	Schowull.
Iuly,	Heidul-kaida.
August,	Heidul-beidgbea.

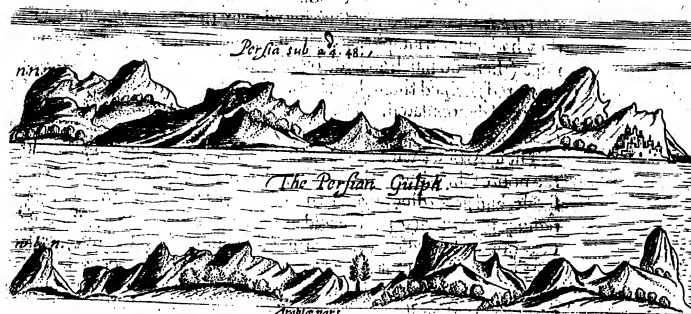
Arabique.	English.	Persian.
Mallee,	Salt,	Namac,
Sammack,	Fish,	Mohee.
Moybea,	Water,	Obb.
Narr,	Fire,	Atash.
Hattop,	Wood,	rxom.
Beer,	A house.	Conna.
Degang,	Hens,	Morgh.

Sallet,

Salet,	Oyle,	Rogan-cherongh.
Sammon,	Butter,	Rogan.
Beddo,	Egges;	Toughmoghwe.
San,	A Dish,	Shecky.
Cobbeer,	Great;	Buzzurk.
Sackeer,	Little;	Cowcheck.
Annefse,	I buy it;	Man Mechoree.
Untan-aphea.	Haue you.	Dare Suma.

Fasques.

Isques is a Towne famous in nothing except her prospect into the Gulfe of *Persia*. Their the Pole *Artick* is elevated above the *Horizon* twenty five degrees, fifty eight minutes, is now of no account, *Ormuz* her neere Neighbour being desolate; it belongs to the King of *Persia*, whose Territories are, neere this place, and neerer *Indus* limited, a river dividing the *Mogull* from the *Persian*. 'Tis from *Ormuz* Ile forty leagues due South, is situate in the Kingdome of *Carmania* or *Carpella*, no great matter where, only here lies buried one Captaine *Shilling*, vnfortunately slaine by the insulting *Portugall*: but that his bones want fence and expresseion, they would tell you the earth is not worthy his receivable, and that the people are blockish, rude, treacherous and indomitable.



Ormuz

Ormuz.

O Rmuz is an Ile within the Gulfe, in old times knowne by the name *Gern*, and before that *Ogiris* (but I dare not say from a famous *Theban* of that name) its circuit is fifteene miles, and procreates nothing note-worthy, Salt excepted, of which the Rockes are participant, and the Silver-shining Sand expresseth Sulpher.

At the end of the Ile appeare yet the ruines of that late glorious Citie, built by the *Portugals*, but vnder command of a Titular King a *Moore*. Twas once as bigge as *Exeter*, the buildings faire and spacious, with some Monasteries, and a large *Buzzarr*, or Market.

Of most note and excellencie is the Castle, well seated, entrencht and fortified. In a word, this poore place, now not worth the owning, was but ten yeares agoe, the only stately City, in the Orient, if we may beleue this vniversall Prouerbe.

*Si terrarum Orbis, quaquā patet, Annulus esset,
Illius Ormuzum gemma, decusque foret.*

If all the World were but a Ring,
Ormuz the Diamond should bring.

This poore Citie, was defrauded of her hopes, continuing glory, such time as *Emangoly-Chawn*, Duke of *Skyra* or *Persepolis*, tooke it with an Army of fifteene thousand men, by command of the King of *Persia*, who found himselfe bearded by the *Portugall*. Howbeit, they had neuer triumpht ouer them, had not some *English* Merchants ships (then too much abused, by the bragging *Lusitanian* and so exasperated) helped them, by whose valour and Cannon, the City was sackt and depopulated. The Captaines (seruing the East *India* Merchants) were Captaine *Weddall*, *Blyth* and *Woodcocke*.

Their Articles with the *Persian* Duke were to haue, the liues of the poore Christians at their disposall, some Cannons, and halfe the spoile, and accordingly when the Citie was entred, after a braue and tedious resistance (forst to yeeld by Plague, Fluxes and Famine) euery house of Quality, Magazen and Monastery were sealed vp, with the Signets of the Duke and Merchants. By which good order, the Company had no doubt been enriched with two millions of pounds (though but their share) had it not bene preuented, by a Rascall Saylers couetousnesse, who though hee knew the danger of his life and losse of the Christians credit, yet stole into a Monastery sealed with both consents, commits Sacriledge vpon the silver Lampes, Chalices,

ces, Crucifixes and other rich Ornaments and stuff so full, that in descending, his Theft cried out against him, was taken by the *Persians*, led to the Duke, confest, and was drubd right handsomely, but the greatest mischiefe, came hereby vnto the *English*, for the perfidious Pagans (though they knew the Merchants were not guiltie of his transgression, and consequently had not broke the Order.) Notwithstanding the Souldiers went to the Duke, saying, shall wee sit idle, whiles the *English*, by stealth and secrecie exhaust all our hopes of benefit and riches, whereat the Duke (glad of such aduantage) replied, if so, then goe and haue your desires, whereupon they broke open the houses, and store of what was valuable, and made themselves masters of all they found, whiles the confident Sailors, lay bragging of their victories a ship-board. And when they were posselt of what was done, they exclaimed, as men posselt, but the *Persians* vnderstood them not, nor cared they what their meaning was, seeing they terrified the *Ache*, giue loofers leaue to prate.

Yet they found enough to throw away, by that small, sufficiently shewing their luxurious minds and prodigalitie, if they had gotten more: dicing, whooring, brawling, and tipling being all the relicks of their husbandry and thankfulness.

Only Captaine *Woodcocke* had good luck and bad, lighting vpon a Frigot that stole away, vnwitting to the Enemy, loaden with pearles and treasure, that he tooke for prize and kept all to himselfe, perhaps worth a million of Rials, or better, but see ill Fortune. The *Whale* (of which he was Captaine) rich laden with his Masters and his owne goods, hard by *Smally* Road without the Barre, sunke and was swallowed by the Sands, occasioned by a hole, neglected by the Carpenter, and failing to catine or mend her, the Ports were open and tooke in water, which to proue that euen Whales are subiect to destruction perished in that mercilesse Element, *Woodcocke* not long after ouerwhelming his life with too much care, too vnable to moderate so great misfortunes.

This poore Citie is now disrobed of all her brauerie, the *Persians* each moneth conueigh her ribs of wood and stone, to agrandize *Gombrone*, not three leagues distant, out of whose ruines, shee begins to triumph.

Ormuz Iland, has no fresh water, saue what the fruitfull Cloudes weepe ouer her, in sorrow of her desolation; late so populous, those are preferred in Vnes or earthen Iarres, and are most comfortable to drinke in, and to giue bedding a coole and refrigerating sleeping-place, to lenifie scorching *Phaeton*, who is their potent in his flames and sulphur.

Gom.

Gombroone.

Gombroone, is by the Natives, call'd *Bander*, (or Port Towne) it eleuates the *Articke* Pole twentie seven degrees nine minutes. Is distant from *Ormuz* nine English miles at most. Is seated vpon the Gulph and in the *Ormuzian* Kingdome (whose limit was of old into *Arabia*) yet some say in *Carmania*, and others in *Larr*, which was a Kingdome.

It was a dozen yeares agoe, so short from the title of a Citie, that it could not boast of twelue houses, at this time, having very neere a thousand.

Tis gouerned by a *Sultan* and *Shaw-bander* (or King of the Port) one has the Sword of Iustice, the other the Scale of Weights, both whose houses conioyne the Market-place or *Buzzar*.

In *Ianuary* here arriue yeerely ships from *India*, *English* and *Dutch*, and here the *English* Agents receiue custome of all strangers, that honour being granted them from the *Persian* King for their good seruice at *Ormuz* against the *Portugals*, yet I beleeue the Pagans are by this time weary of their courtesie, and beginne to deny the *English* that honour any more. The *English* and *Dutch* Merchants Houses are apparant from the rest by their Ensignes flying a top their Tarraffes.

The Towne in Winter is inhabited by sundry Nations as *Persians*, *Indians*, *Arabs*, *Iewes* and others: all which flie away in Summer to auoid the intolerable heat their, caused both by the burning sands and great height of a mountaine towards the North, anticipating the coole breath or aire.

Of all sorts of people, the *Bannians* exceed for number, they are the most subtle and faire spoken Merchants in the *Orient*. Here they sell all sorts of Fruits, Seeds, Roots, Drugs, and Rose-water. The *Arack*, and Wine sopphticated and brought from *Shyras*, is sold by *Iewes* and *Moores*. The *Bannian* is tied from it by Religion, the Inhabitants are of an Ollue colour, and the poorer sort clothed butto the middle. The women are attired in linnen of white or other colours, they weare, in their Noses, Rings of Siluer and Buttons of Gold. As also a Bodkin or long Jewell of Gold, enameled and set with Rubies, Turquioses and Garnats. The shape of which is here described.

Their



Their Eares haue twelue or fourteens siluer rings, their armes laden with shackles of Brasse and Iuory. Vpon their fingers they haue many siluer rings, and on the thumbe commonly one with a Glasse to looke in, and no wonder, their beauties are so delicate and charming, and such as preuaile in my iudgement, towards chastitie, more then *Ouids* Remedy of Loue.

They are the most vgly and impudent Whoores, in all *Persia*, and infect that corporation with their Heathenisme and numbers.

The vehement heat something excuses them, and in Summer to coole their bodies and affections, they sleepe in Troughs and Tancks of water, which kind of bedding was vsed very much when *Ormuz* had any glory.

The houses are of mudde, thicke and hardned in the scorching Sunne, they are flat and tarrafed atop, where in hot weather; when Serenes fall nor, they sleepe on Carpets. The Windowes are large like those in *Italy*, and in stead of Glasse vse wooden trellizes or casements.

H

The

The people are superstitious and owe much ceremonie to their Goddess *Luna*, they are more valiant and generous then the *Indians*, affect complement, and hate walking, all their delight and brauery is on horse-backe.

Though the Country about *Gombroone* be sterile and sandy, yet in the Winter season, there is abundance of all things necessary, chiefly fruits and flowres, as Orenge, Lemmons, Pomegranats, Pomcitrons, Quinces, Peares, Apples, Almonds, Currans, Figs, Dates, and Lillies, Roses, Tulips, with other things, as abundance of Egges, Hens, Kids, Rice and the like: most of which are brought from other places hither.

In the Towne are some *Moschen* and *Synagogues* of *Iewes* and three miles from *Gombroone*, right against *Ormus* Ile, growes a tree, which we call the *Bannyan* tree, whose circumference in the leaues and boughs fixt in the earth, is two hundred & nine of my paces, as I measured. Within, the boughes are lopt off, so that it seemes a *Theater*. And wherein, may ambush very priuately three hundred Horse.

A Chappell sacred to the *Bannyan Numen*, is built close to the bole included and hidden, to those without, by her thicke spreading branches, neere which, is the *Cauc* or *Hermitage* of an ancient *Braminy*, a deuout Wretch, hauing constantly serued his Master the *Deuill* about threescore yeares. At the Marriage of a *Bannyan* maid, the custome is, she sits the first night by the *Pagod* (which is an *Idoll* of vgly carving) expecting some reuelations. At mid-night the *Bramini* enters in a hidden habite and vnexpectedly reaps her *Virgin* honour, which is the more shame, in that at nine or ten yeares old, they desire to lose it. The *Bramini* at this Season, sometimes will priuately condition with a *Traveller*, to take him mid-night. Offerings, which (as I was told) none but *Bontingahs* doe accept of.

The tenth of *January*, Sir *Robert Sherley* entred *Gombroone*, after our arrivall thereto out of the *Gulph* of *Persia*: which knowne, the *Sultan* of the Towne came to visit him: Sir *Robert Sherley* being Ambassadour from the *Persian*, and speaking the *Turkish* Tongue, demanded of him pompe and entertainment for Sir *Dodmore Cotton*, Ambassadour from our *Soueraignie*, as also Horses, Mules and Camels for his journey to the Court, which hee grudged at, the King then being at the *Caspian* Sea. But vpon sight of his *Phirman* (or Letter of command) hee agreed willingly and accordingly provided for him.

At his landing, the Captaines of the English ships (riding their) gaue him an hundred Culuerin shot, for a farewell from them. At his going vp to the Towne, the *Sultan*, the *Shaw-bander* (or King of the Port) and many *Coxcel-bashees* (or Horsemen of the best ranke) met

A Monke of
charitie.

Our Ambassa-
dors entertain-
ment at Gombroon, Jan. 10.

Congress
with the Persi-
an, as the Spani-
sh the Turki.

met him, and very ciuilly conueighed him to the Town. The Castle of *Gombroon* gaue him ten great shot.

All the way from the water-side to the *Sultans* house; (wee rode twixt two ranks of *Persian* Archers and Musquetiers) where our Ambassadour, the Gentlemen his followers and Sea-captaines were welcommed to a very neat and curious Banquet and musique from the ships. Thence we rode to the English Agents house, where wee receiued a second entertainment.

And after fourteene dayes repose, wee begun our Land Trauaille into *Persia*, furnisht with twenty nine Cammels, and twelue Horse, by the *Sultan*, who after a *Piscash* or Present giuen him (five miles accompanying vs) returned.

Our departure from Gombroone, to- wards Persia.

The first night wee lay at *Bannarow*, is sixteene miles from *Gombroone*, where is a *Carranans-raw* (as they call it) or common receptacle of all Trauellers, such being at euery *Manzeil* or resting places, through these Kingdomes, in regard their be no Innes, and vnlesse they carry with them their Kitchen, they are like to want prouision to eate, in all places through their Iourney. And note that neere all or most of the *Carranans-raws*, are Tanks or couered ponds of water, fild by the beneficiall raines, for the use and drink of Trauellers and their Cattle: in very few places, Springs being found, except where Cities and Townes are placed.

From *Bannarow*, next night we got five leagues (or fiftene English miles) further, and next to a place cald *Canreftan*, there and at other places our *Mammandore* or Harbinger, providing for vs.

The fourth night wee lay at *Tangee-Dolon* (or the narrow way) where is a pretty *Carranans-raw* and the more praiseworthy, for the excellent water wee found there: which issuing from a mountaine three miles distant, has passage through another towring hill where we lay, the Aqueduct being merualously cut through the bottome of this mount, and thence runs into an Euen and champagne soyle, which containes twentie miles circuit, surrounded with Hills of stupendious height and vneuennesse to ascend, within which *Tempe* is a Towne (of thirtie houses) cald *Dolon*, possessors of that pleasure.

The fift night our *Manzeil* (or Iournies end for that day) was at *Whorunote*, where a little from vs, wee viewed a Blacke Tent, and going thither found three old *Arabians*, with each his Booke, our of which they chanted dolefull Requiemis to their Cozens soule,

ouer whole graue they sat, and were to mourne their five dayes for him, according to their Ceremony.

Next night we travelled sixe leagues further, and two dayes after into *Larr*, into which old City, the *Cawsee* (or Iudge) and *Calentur* or *Gouernour*, with many other men of note gallantly mounted, with great courtesie brought vs thither; neere the Cite a *Persian*, out of a Poetique fury thundred vs a speech of welcome, and there-upon the Kettle-drums and other their lingling Instruments stroue to deafe vs. After this a *Venus* (like in honestie, though not in beautie) attired in an anticke fashion, presents her selfe, accompanied with more *Syluanes*, where they danced *Lauloës*, their armes and legs were adorned with Bells, which with the other musique, made a confort. During this *Anticke*, *Bacchus* (a great Dietie among those people) crept in amongst them: so that the tangling of their discording pipes: the Whoores bells, roaring of the Mules and Asies, with the shooting and clamour of two thousand people all the way before vs till wee entred *Larr*, so amated vs, that had *Vulcan* and his *Cyclopes* beene working there, their noise had beene prevented. After we were lodged, they without more ceremony (tired, I suppose, with the former) left vs.

A Description of Larr.

L*arr* is a Cite vnder the Latitude of twenty seauen degrees and forty minutes North, tis vnder the Iurisdiction Royall of *Emang Ally*, the *Chann* or great Duke of *Syrus*, from whence tis distant fourteene easie dayes Iourneys, and from late passed *Gombroon*, seven dayes, or sixscore *English* miles or thereabouts: all the Countrey for foure hundred miles together, is desert, sterile and full of loost sand and dangerous, it also shewes huge high Hills, on euery side; travell which way you will: without grasse, ripper herbes, or what else, a Pilgrim, in those inhospitable Desarts might desire (a few Date-trees excepted, which stand rather as markes to passe by, than other seruice) and did not the *Tancks* (their watery *Magazines*) assist them, neither were the people able to abide there, or Travellers to find passage.

The Cite of *Larr*, is the principall place for Iustice and Commerce within that sandy Kingdome (cald by some by the same name, though in my iudgement in *Susiana*) *Shushan* being not many dayes trauell distant thence.

The Cite is very ancient, and thirty yeares agoe had five thousand houses in her, of which three thousand were turned topsie

turuy

turuy by an Earth-quake, two thousand at this day is her number.

Tis now famous for nothing but a Castle and *Buzzar*, which is large, strong and beautifull, tis in a fort Quadrangular, though of vnequall Angles. The extent from North to South is an hundred and seuentie paces Geometricall; and from East to West, an hundred and ninetie.

The Castle is built at the North end vpon a high aspring Mountaine, well stored with Ordnance brought from *Ormuz*; the order and situation of this Fort and Fabrick, equalizing it not preceeding any other in *Persia*.

In this poore City is a *Mosquie* or Temple, framed in some part with *Mosaique* worke and round in Figure; at the entrance hangs a *Mirror* or Looking-glasse, wherein *Mahomet* behold their deformities, this Church lodges the great Long-named-long-buried Prophet *Emyr Ally-Saddey ameer*, while sleepe (they say) has beene fiftene hundred yeares long in the Sepulchre. They expect his Resurrection shortly to waite on *Mahomet* (of whom hee prophesied five hundred yeares before his knaueries) And tis sure great *Phisr* loues them so dearely, that hee will not part with them, because he expects these *Musulmen* there also.

This Towne affords Dates, Oranges and Aquauls, or *Arack*, the river water I may call *Aqua-morta*. The balenelle of it such, that so little came in my belly, as was possible, because it corrupts the body, hurts the eyes, and breeds long Wormes like a Lute-king in their legges that loue it, these Wormes they vnwinde with a Pinne, and come out daintily: sometimes they breake, and then danger to that legge ensueth it.

The people are blacke and needy, many miserable *Temes* inhabit there and haue their Synagogues, but their only receptacle is North-west from *Larr* sixtie miles, at *Iarouee*, in which Cite are a thousand Families all *Temes*, transported thither in the *Babylonish* captiuitie, & this they named in memory of their old *Kyrard Larrim*.

About thirty yeares since, the Duke of *Syrus* (commanded by the King) subdued this Kingdome, ruined one Castle and built another, slue many of the Citizens; ranlacke the Towne and sent home to *Syrus* so much Treasure as burthened seven hundred Cammels; much, in respect of the great famine and poverie of this Kingdome, but most part raised, I beleeeue, out of those great and many Carauans, from *Babylon*, *Tauris*, *Cadaben* and *Spanharr*, trafficking to the *Portugall*, while *Ormuz* had Trade and Riches.

The poore King, though his life was granted him, when hee was dreaming of other matters, an v unexpected Semiter, (to end his stragelams) cut off his head, and by death of all his Progeny established the Souerainty vnto the *Persian*.

Some Maps place *Larr* by a great River, wherein they are mista-

kert

ken so exceedingly, that within a hundred miles is not any River or Riulet.

After nine dayes abode in *Larr*, wee continued our journey to *Shyris*, most of vs mounted vpon good Mules, who though slow, are sure of foot, and Emblemes of Sobriety.

Our first night we pitcht our Tents not far from *Larr*, and could not trauell next day, by reason of an immoderate showre, that made the earth very slippery, whereby the Camels could not foot it.

The raine as it seldome falls here (not a showre sometimes in fife yeares) when it falls, brings incredible ioy and profit to this people, and Sun-burnt Countries, and with which happinesse, it often brings with it mischiefe and sorrow, for we were told here, that six yeares since, such a violent storme of raine vnburthened it selfe neere this place, and caused such a sudden Deluge and Cattaract, that a Carrauan of two thousand Camels perisht; and were cast away by it.

Next night we slept in *Techoa*, or *Dea-chow*, (which signifies the Towne vnder a Hill) where the *Calenter* of *Larr*, *Coget-Obdruxa* tooke farewell of vs.

At this *Techoa*, are many pretty Tombes, not any buried without memorials, a mile from this Towne we see threescore blacke Pavillions, wherein we found nothing, but what gaue mirth and beautie.

These are a people, who liue wholly in Tents, and obserue the customes of the *Tartars*; they haue no certaine habitation, they delight in motion, they graze and feed here and there, with all their substance.

The *Persians* stile them *Vloches*, or Shepheards, these *Nomades* are well described by the Poet.

*Nulla domus, planstris habitant, migrare per Arua,
Mos, atque Errantes circumuectare Penates.*

They haue no constant dwellings, but delight
To wander with their House-gods, day and night.

Next day we rode by a huge wall, cut by incredible labour out of the solide Rocke, as a secure defence against the inuading *Persian*, the Kingdome of *Larr* their terminating.

Thence we came to *Berry*, a small Towne, and Schoole for the *Arabique* Tongue, this has a *Mosquit*, or Church, promising much a farre off, but deceiues the expectation neerer hand, howbeit tis much honored by the people, for being an eueralsting Dormitorie as they beleeue, to their Learned Pseudo-prophet *Emanm-zaddey-a-meer-amaddey-Ally*, a man of great length in name, power, and eight hundred yeares antiquitie: his Tombe is foure foot high, and eight in length; couered with a white linnen cloth, the sides painted and set forth

forth, with Poesies of *Arabique*, neere him are fixt two Speares and Ensignes curiously wrought, and vpon the Coffin lie a set of great Beades, with which he vsed to worke miracles, a top of the Chappell hangs a Globe to expresse his power and greatnesse, in the wall are round Glasses (such as are in *Doue-houses*) in which these people see representations of their sinnes. And (which is not least esteemed) I perceiued a stone pendent neere the wall which they preserue for a valuable Relique, they say, the Prophet vsed to lay this stone on the shoulders of the erronious, the miraculous waight and vertue of which was such, as reduced him into a right path. A little pot comes next to our description, it has an vnguent of great vertue and Antiquitie in it, which it seemes cannot be spent, and is of Soueraigne force for weake eyes: to crowne all, his Booke, yet no *Alfurcan*, of deuotion is laid vpon him as too worthy the vse of sinners. The Church vnder foot is neatly matted; and as the Church has superstition, so the Priests haue Ceremby, none can enter with boots or shooes on, because the place, they say, is holy.

*The Alcoran, or
Alfurcan, is
their Booke of
Religion:*

Hence we travelled to *Bannarow*, at which Towne the Gouernour met vs with musique and welcome; three Drummes and fixe Muskets. The ruines of an ancient Castle, lately demolisht by the *Persians*, shewes its ribs vpon the top of a stupendious moun- the view of one side inclining to the Towne, the other to the Desert. Our next nights *Manzell* was at *Goyam*, a Towne at least of a thousand Houses, after our reposing there, a *Persian Horn-pocuo*, affronted vs, he performed rare trickes with hands and feet, hee trod vpon two very sharpe *Persian* Semiters with his bare feet, then laid his naked backe vpon them, and suffered a heauy Anuill to be laid on his belly, on which two men beat two Horse-shooes forceably; that trick done, he thrust Knives and Arrowes thorow many parts of his armes and thighes, and by meere strength of his head, tooke vp a stone of fixe hundred pound waight, which was fastned to the ring with his haire, and in like sort tore asunder a Goatsheads with his fore-locke, still crying *Allough whoddow*; or great God to helpe him, we gaue him perticular requitals, and so left him and the towne, where lies entombed, the Prophet *Meleek Mahumet*, one very famous for fomenting the precepts of his master *Mahumet*, when opposed by the *Sarazens*.

A Ingles

Thence our Trauaile was through the Wildernesse, riding so long and carelessly that some of vs lost our company, straying in that comfortlesse Desart, but next day wee found out the Carauan. At this time such raine, thunder and lightning fell vpon vs, that wee were imprisoned in our Tents. Yet on we went next day, and lodged at night in *Whormoot* (or Towne of Dates) by the way was a Tombe of the harmelesse Shepheards, hung with threads tripartite, each

thread

threed beautified with parti-coloured wooll, and at each end was placed a Puppet or Pagod to protect it.

The two and twentieth day we dislodged a wilde Bore, but neither shot nor Dogges preuailed against him. That night wee slept in *Cutbobbaw*, and next in *Mohunck*, in which is a Monument of foure famous Prophets, *Hodgee*, *Mahamet*, *Ismael* and *Ally*, buried foure hundred yeares agoe.

Thence to *Coughton*, next night to *Vngee*, next to *Moyechaw*, thence to *Pully Potshangh*, so to *Syrus*: the description of which it is now, and was, I haue here deciphered.

Persepolis.

Persepolis (out of whose ruines is come *Siras*) was built by *Sosavimus*, as some suppose, who lived in the Median Dynasty, he was the third Emperour from *Arbaces*, who gaue end to *Sardanapalus*, and the Assyrian Monarchie, which had continued from *Belus*, Father of *Ninus* 1480. yeares, in succession of one and forty Monarchs, howbeit she was most beautified by *Cambyses*, sonne to *Cyrus*, and second King of the second Monarchie, which *Cyrus* obtained by overthrow of *Astyages*, who had kept the Souerailtie to the *Medes*, from *Arbaces*, in nine Kings, to two hundred ninety seven yeares.

This Citie continued mightiest in *Asia* from *Cambyses*, to *Darius Codomannus* sonne to *Arsumus* in the line of thirteene Monarchs two hundred and thirte yeares, at which time the valiant Greeke *Alexander*, by conquest of all *Asia*, more easily gaue a Period to this glorious Citie, by one blaze, at the whoorish counsell of *Athenian* *Tham*, so that, through his riot and her villany, this Imperiall Citie felt the flames of Warre, which *Alexander* afterwards deplored with tears, but helpelesse.

I cannot beleue *Quintus Curtius* his report of Cedar trees, of which he would haue this Citie builded; the Countrey no where producing any, if he meant Cypresses, tis credible, albeit they had whole mountaines of excellent blacke Marble ioyning to them, and out of which the Imperiall Palace was extracted and cut out, as to this day appeares in that ruinous monument.

This Citie when the *Macedonian* *Vitor* ransackt it, gaue him in Gold a hundred and twenty thousand Talents, his Souldiers hauing spoiled what they pleased.

This Citie, saith *Diodorus Siculus*, was the richest and most lone-ly

ly City vnder the Sunne. It had saith the Historian, a high stately Tower, enuironed with a three-fold wall, the first wall was sixteene Cubits high, beautified with battlements. The second, was as high againe, and the third as much exceeded that to sixtie Cubits, composed of hard Marble (no strange thing, all the mountaine being the best black Marble in the World, in many of which polisht stones I could see my face) fixt with brazen gates: to the East of which was a Hill of foure Acres, wherein were entombed the Monarchs of the World. Nor was the glorious Temple of *Diana*, of lesse credit that being (as writes *Iosephus*) couered with refined gold, which greedy *Antiochus* thought to haue ransackt, as he did *Ierusalem*, from whose holy Temple he tooke no lesse then ten tun of Gold.

Arist. lib. de mundo auereth, the admirable ingenuitie of the *Mages*, such, combined with the immense Power of those Emperours, that they could heare in one day, of all affaires, through that bulkie Empire, euen from the *Hellespont* vnto *India*.

In this Palace, the Kings Throne was Gold and Orientall Gemmes, the Palace rooffe shined with Gold, Amber, Siluer and Iuory, his lodgings were rich too, for in one Chamber was a Vine, studded with Pearles, the artificiall clusters, were Pearles and pteious Rubies, his Beds pillow (saith the Author) was bolstred with fve thousand Talents of Gold, his Beds feet with three thousand both Gold and Vine was giuen *Darius*, by the *Egyptian* *Pythius*, many rare things more are reported of this louely Paradise. But how time has demolisht her glory, as most of all the Wonders of the World, how she lies now subiectd giue me leaue a little to rest vpon her pleasant bankes of *Eyndamir*; and I shall truly set downe what is now left of her.

Chil-manor, or forty Towres.

THe great Palace of *Persepolis*, is by the inhabitants (who little respect Antiquitie) cald *Chil-manor*, (or forty Towres) by which, it seemes they haue seene so many in their Predecessors, though now there be but nineteene standing, and one below, to the East, howbeit the ruines and ground of fourescore more, are yet visible, this great roome was the Hall, and cut out of the blacke shining Marble, wherein were placed a hundred white marble Pillars, which gaue admirable beauty to it, each Pillar or Towre is about fiteene foote high, each in roundity forty squares, each square three inches.

I shall now describe the From



From this roome, is a stately prospect of all the Plaines thirty miles about it.

The ascent to this is cut out of the marble Rockes, the staires (reserving their durance and beauty to this day) are ninetie five, and so broad

broad that a dozen Horfemen may ride vp abreast together: the immediate ascent is twenty two foot high, at which is the gate (or entrance into the said Hall) the breadth of the Gate is sixe of my paces, the height of each side or Gate (engrauen with a mightie Elephant on one side, a Rhynoceros on the other) thirty foot high, very rarely cut out of the marble, fixt and durable for ever.

A little further from the entrance are two Towres of like shape and bignesse. Neere which is another part of the gate, wherein is engrauen a *Pegasus*: an inuention of the *Sculptor*, to expresse his workmanship, these are the portals to that *Apollo*, supported by a hundred white marble Pillars, a top of which now inhabit the pious Storkes: the fashion of this roome exceeds all the other in circuit, and brautery.

Adioyning is another foure-square roome, whose blacke marble wals are yet abiding. Tis I say foure square, each square ninetie paces, all foure amounting to three hundred and sixtie, it has eight doores, foure of which are sixe paces broad, the other foure of halfe that breath, euery doore has seuen engrauen marble stones fixt one vpon another, each stone in length foure yards and height five quarters, all which eight doores are exquisitely engrauen with Images of Lions, Tygres, Griffins, and Buls of rare sculpture and proportion, a top of each doore is of stone the Image of an Emperour in state, holding in his hands a staffe and Scepter.

A third Chamber ioynes to the former, which (these people tell vs) was a receptacle for the Queene and Ladies, tis of a Quadrangular but not equall forme, two sides sixtie, the other seuentie paces.

A fourth Chamber is next, two sides twentie, the other two, thirtie paces, which Nurserie, though of blacke shining marble, is not yet obscured in her glorie: the wals are rarely engrauen with Images of huge stature, and haue beene illustrated with Gold, which in some places is visible, the stones in many parts so well polisht, that they equall for brightnesse a steele mirror: this Chamber has its wals of best lustre. But Age and Warres, two great consumers of rare monuments, has turned topsie-turvie, this, as many other things, and left nought but wals to testifie the greatnesse of that glory and triumph it has enjoyed.

At the highest of this Palace, is cut, out of the perpendicular mountaine, the Images of a King (which may be *Cambyses*) adoring three Deities, the Fire, the Sunne, and a Serpent.

The mountaine on the other side is also cut perpendicular, vp which is no ascending, this is sufficient for this Theame, on which I should not haue so much insisted, but for its worth, and that none hath formerly in truth described it.

These *Persians* say one *Tamshet* was the structor, whose Image is frequently carued in most places, hee ruled ouer *Persia*, in nine Dycents

cents from Noe, and is by Historiographers supposed sonne of *Om-change* King of Persia.

Halfe a mile from *Persopolis*, is a Towne of two hundred houses, cald *Mardash*, whose inhabitants so little know or value memory, that they daily teare away the monument, for Sepulchres and benches to sit vpon.

Which they cannot doe, where the Rockes are fixt, in one of which Hals described, is excellently engrauen, *Bartales*, *Hecatombes*, *Triumphs* and the like.

And though, some imagine, *Persopolis* to haue stretcht so farre as *Syras*, which now is thirtie English miles distant. The distance does not so much diswade me from it, as those high craggie mountaines interposing them, and vnder the olde *Persopolis* is a plaine *Horizon* East, another way.

No doubt, but *Syras* may haue risen from her ruines, though built in a distant place, as we see *Tauris* from *Ecbatane*, *Bagdat* from olde *Babell*, *Ierusalem* toward mount *Caluary*, *Cayro* from *Memphis*, *Tunis* from *Carthage*, *Constantinople* from *Bizantium*, *Rome* now in *Campis Martius*, and many other Cities, which altering their seats though but a League, some also haue got other denominations.

From *Chibilmannor* fise miles West is the Image of their great Champion *Rustan*, cald *Nocha Rustan*: his Tombe is vpon an apparant high Hill three miles from *Hispahan*, they belecue such Wonders of him, as our boyes doe of *Bellianys*, or of the Knight of the Sunne.

I come now to describe *Syras*, which though spoken of after *Persopolis*, yet in our trauell we came thither first.

Description of Shiras.

Siras or *Sheiras* (as the *Persians* pronounce it) has North Latitude twenty nine degrees forty minutes. Some would haue her built by *Cyrus*, and from him called *Cyropolis*. Others from *Tamshet*, fift King of Persia, and so from Noe. But I rather thinke its deriuation is from *Sheir* or Milke, as *Aleppo* from *Halip*, which Synonymies are taken from plentie and pleasures: many Towns in these parts agreeing so, as *Whormoote*, which is a Towne of Dates, *De-Achom*, a Towne vpon a Hill, *De-Gardon* (a Towne of Walnuts, &c.

The compasse of this Citie is about eight or nine miles, the greatest extent from the South-east to North-west neere three miles, a farre lesse compasse then those that write, it has twenty miles compasse, and in it sixty thousand houses. Tis seated at the North-west end of

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a large euen plaine, twenty miles long, and fixe broad, the sides enuironed with mighty Hills, vnder one of which this Citie is placed. At the first view, it affords a very pleasing object, and by reason of abundance of high Pyramidall Cypresse-trees, circumuoluing the Towne, it seemes, a Garden, till at the entrance the Hummums, (or hot Baths) and *Moscheas*, their Churches, by the resplendent splendour of their bluenesse, gaine admiration in the beholders. The prime beautie of this Citie, is her Churches and Gardens.

Within the Citie are fourteene or fiftene Churches, most of which are round like Theaters, their outside tyling, pargetted with azure stones, resembling *Turquoises*.

Two of these are more eminent then the rest; the one, for brauery has two Pillars or Steeples (as high as *Pauls* in *London*) couered and wrought with blue and Gold, the Inside vast and vnfurnished, shewing onely one small place allotted for deuotion. The other for vse, whose superficies is *Mosaicke* worke, enterlaced with *Arabian* Characters out of their *Alcoran*, in the entrance, yet speakes it selfe rather a Royal Carrauan-raw, then a Temple, though nightly a thousand Lamps adorne it.

Other Churches, haue beauty in them, and are most respected for the buriall places of some famous Prophets, seruants to their adored *Ally* sonne in Law and equall with them to *Mahomet*, whose iuggling trickes, haue so bewitched these Infidels, that Zeale and Wealth together haue richly adorned their monuments with precious fragments of Brasse and Stone, and what Art is defectiue in, Nature and Gold has made vp its wants, each Sepulchre boasting of an hundred Lampes and siluer Sockets: in one of which is embalmed that Prophetick man *Shaw-Meer-Ally-hanwey*, who this seuen hundred yeares has waited vpon *Ally* in *Acheron*, for doing as was written in his *Alcoran*. The length of his Temple is fixtie paces, and the breadth so many.

In another, sleepe *Sandan Emjr Amahow*, a man who became *Mahomet's* deare Disciple, when he taught his owne Law, and the longer time runs on, the more increases this *Sandants* power and vertue, they say, to worke Miracles.

The Houses are of Sun-burnt bricks, flat a top, the windowes treelized very curiously. And though generally they haue within, no Ornaments after our fashon, yet some peculiar Houses, as the Dukes, *Shock-Ally-Beg*, *Ally-chon*, and others may be competitors for delicacie with most in *Europe*.

Sultan *Shock-ally-Beg* (in whose House we had a Banquet and ciuill welcome) his Chamber was large, high, and round, the windowes of painted glasse (no common ware) the rooffe and sides imboist and wrought with gold and Images most exquisitely, the floore was spread with Carpets of Silke very rich and comely.

This

This Sultan had bene twelue times in bataille against the *Turke*, and most times Victour, and in a single Combate with *Aly Basha* (whom he slue) receiued a lameness.

I will adde a litle of the Great Dukes Entertainment to vs, and goe on.

Hee is cald *Emangoly Chawn* (*Chawn* is Duke) is now Protector of *Persia*, during *Soffees* infancy. His Father and Grand-father were Dukes afore him. A Genealogie of that Antiquitie as many Sultans and Dukes in *India* and *Persia*, cannot equall it, they know to litle that way.

Hee is one of the Kings foure great Dukes, each of which has twelue Sultans, each Sultan fise thousand Couzel Bashawes (a better Warriour then the *Tanizaries*) his Titles without ostentation, are these.

Titles of the D. of Shyras. *Emang Ally Chawn* Lord of *Persia* (which they call *Farsee*) Great Duke of *Shiras*, Sultan of *Larr*, and of the mountaines of *Taaroon*, Lord of *Ormus*, Ruler of *Carmania*, *Mergiana*, *Susiana*, *Gedrozia*, *Aria*, and *Sigistan*, Prince of the Gulph of *Arabia*, Great *Beglerbegg*, Commander of twelue *Sultans*, Flowre of Courtesie, Second in Glory, Protector of *Mussulmen*, Nutmeg of Comfort, and Rose of Delight.

his conquests, He got an Oath from the late King *Abbas*, that he neuer should be beheaded, a recompence for small reason too vsuall from their Emperour; He subdued all *Larr*, *Ormus*, and vnto *Iasques* for his Soueraigne, and got a footing in *Arabia* in this manner. Two Princes of *Arabia*, contending for Soueraignetic, hee that was vanquishit, demands succour from this Duke, who entertaines him willingly, and with twenty thousand Horse fights with his Aduersary, kills him and becomes Lord of both Territories. The relieued Prince, thanks him and desires to returne home. *Emangoly Chawn* cries fie, at that, could he with any honesty leaue him, that so had succoured him: the Prince must stay, and in fine, becomes his Sonne in Law, and Father at one time, for hee weds the Dukes Daughter, and the Duke his Lands and Signiories, and keeps him prisoner.

perfidie His Reuenues (as Merchants say) is foure hundred thousand *Tomanes* a yeare (a *Toman* is three pound sixe shillings) his Plate and Jewels valued at three hundred thousand pounds, he has three hundred women in his *Seraglio* (called here *Haram*) when he hunts the Tygre, Lion, Bores and such like (which, hee does once in foure yeares) he sets twentie thousand men to rouse them, and when they are together on some mountaine, he impales it with a huge toile, of Wire, Cords, and Wood, a toile and burthen for sixe hundred Camels, and so commands them.

wealth At our entrance into his Metropolis, hee was two dayes iourney thence, at his Houe of pleasure. Sir *Robert Sherley* rode to him, to
and sports,
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acquaint him with our Ambassadors being there: hee knew it well enough, and thought we should attend his leasure: so after wee had reposed sixe dayes in the Citie, our Ambassadors acquainted *Shocke-Aly-Beg* with his desire to part. What? replied hee, would you goe ere you see the Dukes face, he answered, his businesse swayd him to another end, he came to see his Master: So the next day the Duke came to *Shiras*, followed with two thousand horses, and rested two dayes without sending or taking notice of vs.

At length hee sent a Gentleman to our Ambassadors, with a complement of welcome, and bade him to visit him: our Ambassadors sent him word hee had come so great a Journey, as excused him, if the Duke would please to ride thither, he was his seruant.

The Duke stormed exceedingly to see his greatnesse slighted, and after a pause fearing to affront him (because the King of *Persia*, had before hard writ to him, and others through his Kingdomes as wee traueled to respect vs) sent word, hee would come next day and see him, but he did not, his sonne (a Gentleman of eightene yeares old) came to excuse his Father, and without any stay departed.

Next day our Ambassadors sent the Dukes sonne word by *Shocke-Aly-Beg*, he would trouble him, the Duke was not well pleased his sonne should haue the visit, so that at our Ambassadors alighting, we were conueighed into the Dukes Gallery, which was very long and richly furnished with Plate, rich Carpets, dancing Wenches and *Ganimeds*.

The Duke was set at the very end crosse-legged like a Taylour, but his fierce aspect and brauery denied that title, hee stirred not one foot, till our Ambassadors was at him, and then standing vp, embraced him, we had Wine, Women and a Banquet to accompany vs; and after two houres stay departed.

Next day (being the two and twentieth of *March*) we were inuited to a Solemne and Royall Banquet.

We were ushered into the Banqueting-house, a large open roome, and supported with twenty Pillars richly gilded, the Roome of imboist gold, the ground spread with rich silke Carpets, this looked into a large foure-squared Court, round, in which were placed the prime men of the Citie, and in another Court fise hundred common people, all which the Duke had inuited to declare his greatnesse.

The Banqueting Hall had a State at the end, of Crimson Sattin, embroydered with Pearles and Gold, vnder which hee sat directly vpon the Carpets crosse-legged, on his right hand was placed the Prince of *Tartarie*, on the left our Ambassadors, next him sat the Dukes eldest sonne, or *Beglerbegg* (whose head three yeares after, viz. in the yeare 1632. was stricke off, at command of the young King vpon small reason) and to him the captiued King of *Ormus* (who has fise markes a day allowed for his maintenance) neere him sat the

the two desolate Princes his sonnes, in whose company wee were placed, such as were Gentlemen.

On the other side next to the Prince of *Tartary*, sat the Prince of *Georgia*, a Gentleman of as braue a looke as euer liued, and no lesse braue in Armes; his faith is Christian.

During their stay, they were sad and melancholy, whose being there, I could perceiue, was more to content others, then themselves.

The rest of the Hall was filld with Sultans, chiefe Merchants and *Coozel-bashawes*, the Banquet was very costly and plentifull, of Candid dried meates, Dates preserved, preserved Peares, Pistachoes, Almonds, Duroyens, Quinces, Apricocks, Myrabilans, Iacks, and a hundred other Fruits and Spices, the *Ganymeds*, young Boyes in Wanton habits, powred out Wine to such as loued it.

At the end of the Banquet, the people without gaue a great shout, crying *Tough Ally Whoddaw Beshat* (which was God be thanked.)

Then the Duke himselfe entred, with thirty Gentlemen, viz. slaues, in Crimfon-fatten-quilted-Coats and Turbants, every Turbant wreathed about with chaines of Rubies, Turquoises, Emeralds, and the like of great lustre and value.

The Duke himselfe was attired in a Coat imbrodered with silver, vpon it, he had a Vest or Gowne of great length, so thick powdered with Orientall glittering stones that the ground of it could scarce be seene, and twas inualluable, his Tulipant and Sandals had like lustre.

His not entring till the Banquet was finisht, so grieved our Ambassadour, that when he came (all the Company bowing their heads to the ground) he sat still as discontented. For the truth is, the Duke forbore of purpose, that his people might wonder at his greatnesse.

Sir Robert Sherley bending very low, made bold to drinke to him, in a bowle of pure gold, which the Duke bid him accept of for his paines: the Duke perceiuing our Ambassadour so silent, smiled vpon him, drunke his health, and after a few complements, departed.

I had forgot the Trophies of his *Ormus* Victory, which is painted in Gold by a *Portugall* Captiue, wherein are set downe the incamping vpon the shoare. The assaults and massacres of the *Ormusians*, some beheaded, some led in chaines with their fellowes heads hung at their girdles: as also the *English* Ships and Colours, by whose assistance, the Towne was taken.

I will speake a little of the Citie, and so passe on.

This Citie, the Metropolis of *Persia*, (for *Spahann* is in *Parthia*) is fabricated about with spacious Gardens, some of which are eight hundred paces long and foure hundred broad, and that of the Kings cald *Hony Shaw*, is twice as much. These Gardens abound more in fruits

A description
of Shiraz.

fruits then flowres, as Pomegranats, Pome-citrons, Muske & Water-melons, Quinces, Peares, Apples, Orenge, Grapes, Almonds, Figs, Currans, Pistachoes, Plums, Cherries, and Apricockes, to which are added the comely Cypresses, Pines and Chenbr-trees. And remember this, that though these things be in the Citie, because they haue a Riuer, which procreates their Garden delights. Yet if you exceed three miles trauaile from the Towne, you shall finde no moriues to beget *Alexanders* Riot, except barren Mountaines, Sand and salty Defarts, can procure Epicurisme.

Indeed within this Citie is the best Grape in *Asia*, the name of *Shiraz* Wine is famous farre and neere. The Wine is like the *French*, but better tasted.

In a word, it wants, nothing so much, as water, yet waits not that altogether, but I am of opinion, that this place for Wine, prettie Women, Fruits and gallant People, compares with any part of *Persia*.

The five and twentieth day of *March*, or Lady day we left *Shiraz*, and thence the first night rode thirtie miles, to olde *Persepolis*, of which I haue already spoken.

From *Chil-manor*, we rode to *Moyoun*, eight *Farsangs*, or foure and twentie miles, twixt which two Townes is a high impregnable Mount, at whose top has stood a Castle, so fortified by nature and industrie, that it was thought impregnable.

A late rebellious Sultan, wearie of slavery, manned it against his Prince, the late victorious *Abbas*, who in person came against him, and in sixe moneths could see no signe of victory, whereat enraged, he proposed a great reward to him could enter it. An old conuētous Magician vndertakes it, and wrought so by his damned Spells, that the Sultan came downe, forced by the *Deuill*, who assured his pardon.

The Blocke rewarded him, and the old Wizard (ignorant of his end) demands his gold, which the King grudgingly gaue him, but secretly took off his head for coniuring a Quality, the King praised at other times, but now cried shame on it, to recouer his beloued Gold againe.

Moyoun is seated delightfully, it has good water, Woods, Greene Pastures, and good Wine; tis a peculiar Towne, giuen by ancient Kings to the Prophet *Ismael*, buried there. His Sepulchre is cald *Zamom Ismael*, or Prophet *Ismael*, the Townie payes yearly to the enriching and keeping this Prophet, twelue thousand *Mans* of Rice and Barley (a *Mans* is six pounds.)

Next night we lodged in *O-jone*, a Village of thirtie houses. This Towne brags not a little, of her holy Inhabitants, for they are all of them Prophets or Prophets children.

Next night, to a place where is buried a great Vncle of King *Abbas*,
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A sign and
villain.

bus, neere whose Tombe we slept that night. Thence ouer the most craggie steepe and dogged Hills in Persia, that night wee lay at *Assesse*, a small Towne, yet has a Castle and Garrison, for it holds some captiue *Savcassens* and *Georgians*, fortie thousand of which poore Christians are imprisoned, thereabouts forced from their Countrie by the *Persians*.

They are faire, proper and comely people, and so valiant that they scorn a Pagan. If the King can preuaile with any to forsake his Sauiour, and acknowledge *Ally* or *Mahomet*, hee is preferred aboue common merit. The poore foules hearing we were Christians, flockt about vs and wept to see vs.

Thence wee rode to *Commesshaw* two and twentie miles distant, next day to *Chuzanzar* two and twentie more, so to *Deagardow* (or Walnut Towne) foure and twentie miles, so to *Yezdecavz* (denominated, it may be from *Yezdecawd*, the five and fortieth King of the *Persians* from *Kayumarras*) where is the best Carrauans-raw about her. This Towne is seated in a low narrow Valley, funke downe in midst of a large Plaine, whereby you cannot see it till you be at it, did not an eminent Castle mounted higher, point it out.

Next night in *Ampo-hant*, a place of thirtie houses, included in one, the wall about it, ore-tops the Houses, in it liue thirtie Apostate *Georgians*, the Towne is *David Chavns*, a Brother of the Duke of *Shiras*, and he is Lord of three Titles. In this Towne is a Carrauahs-raw, and a pretty Garden Lodge, which has five roomes, rich imboist with Gold and Pictures.

Next night we lay in *Commesshaw*, (foure and twentie miles from *Ampo-hant*) at which Towne the Authoritie and Territorie of *E-mangoly Chawn* Duke of *Shyras* is limited. *Commesshaw* has a thousand houses, tis distant from *Spahawn*, six and thirtie *English* miles, twenty yeares agoe, it was vnder command of an Apostate Prince of *Georgia*, cald *Chonstandoll-chawn*, and vnder him Sir *Robert Sherley*, but it seemes, they are vnthankfull people, for though they knew of his being in our company, and that an Ambassadour was with him, they tooke no notice of vs, but let vs goe by without any Ceremony.

Next night wee came to *Moyeor*, one and twentie miles from *Commesshaw*, that Towne has the like bignesse of a thousand Families, and exceeds in this, their Doue-houses, are so finely builded, that they excell their dwellings.

Thence we came to *Spawhonet*, a Towne fixe miles distant from *Spahawn*, wee rested in *Spahawnet*, three dayes, at the entreatie of *Meloyembeg* the Kings Treasurer, that our Ambassadour might be entertained into that Citie, with greater triumph.

Our

Our Ambassadours entrance into Spahawn.

WE entred *Spahawn*, the tenth of *April*, and I shall truly relate the order of our entertainment.

Three miles short of the great Citie, we were entreated to repose an houre in a Garden of the Kings, where wee had a Banquet, thither came the Agent and some English Factors to waite vpon our Lord Ambassadour, thence riding in good Equipage, the Sultan of *Spahawn*, *Meloym-beg* the Treasurer, *Hodgee-Nazarr* the Prince of the *Armenian Christians*, with all the *Baglerbegs* and *Goosel-bashas* of the Citie, accompanied with foure thousand Horsemen, came to welcome vs.

The fields and streets for two miles were fild in our passage with *Bannians* and women from the Citie, ten thousand at the fewest, who as we past, cried welcome, and shouted strongly: amongst the horse were aboue fortie Kettle-drummes and Tabrets, nor wanted the Whores and Boyes their places, all which with Antique Dances, made the Ceremony more notable.

After our arrivall in the Citie, wee alighted at the Kings Palace, which is in the great *Mydan* or Market place, *Meloym-beg* and Sir *Robert Sherley*, kneeled downe three times, and kist the threshold or ground, at the first entrance, which done, a Souldier made an Oration, so past to our Lodging, which was one of the Kings best Houses, and neere the water.

The Emperour or *Pot-shaugh* of *Persia*, was then at the *Caspian* Sea.

The fourteenth of *April*, foure dayes after our stay in *Spahawn*, the Agent for the English Merchants invited vs to a Banquet, where he shewed a heartie Entertainment: and to honour his Feast the more, he had at night, a pond of water set round with Wax-lights, and spent many Squibs and Fireworks which flying high, made all the Citie wonder.

Next day wee invited our felues to *Hodgee Nazarr* the *Armenian* Prince, who has the sole rule of a small Citie called *Ielphea*, whose Inhabiters are all Christians. This *Ielphea*, is on the other side the water, and seated in the same fort, as *Southwarke* is to *London*.

Hodgee-Nazarr was glad to see vs, and gaue vs royall welcome, amongst other meate, wee had a Pigge roasted (a meate abhorred by *Mahometans* and *Jewes*) the Wine bottles and flat cups we drunke in, were of pure Gold.

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A Description of the Ielpelines in Persia.

THese *Armenians*, by some are termed *Ielpelines*, from their Citie *Ielphee*, neere to *Ararat*: they are one in habit with *Mahometans*, but differ in their names and consciences (they adore *Christ Iesus*) who in old times has had so many faithfull servants here, that in *Anno* 430, when *Sapor* reigned, no fewer then twentie thousand Christians suffered Martyrdome.

These *Armenians*, since their translation from *Armenia* by the *Persians*, have beene scattered vp and downe, and are without any certaine abode or Citie, saue here at *Ielphee* (so called in memory of their other Metropolis.) These here, liue in as great freedom and securitie as doe the *Persians*, only their Pole-money is rated at a higher taxe.

Their Bible and Beliefe is as ours, they giue credit to the three first generall Councels, they haue two Patriarchs or Archbishops, one at *Hierusalem*, the other at *Ielphee*, who sometimes resides at *Syon*, other times at *Syna* a mountaine in *Arabia* the Desart; they haue been *Metropolitans* of *Antioch*, but now are satisfied with another Title. They haue twelue other Bishops, but very miserable, most of them are seated in their vnquiet Country, which lying twixt two great Kings is a prey many times to the *Turke* or *Persian*. Former times haue called their Nation by other names, some *Colchids* (now *Mengrelia*) the place where *Iason* and his *Argonauts* obtained their Golden Fleece, from iniured King *Etas*; vndone by his subtile Daughter *Medea*, who also betrayed her selfe.

Others haue named it *Iberia*, and some *Albania*, (now called *Zuria*.)

It brings forth the brauest Warriours, in all the East, men so re-
puted of (for constancie and valour) that the *Sultans* of *Egypt* had thence their *Mamlukes*, and the *Persian* King has his now *Coozel-basbaes*.

Their Country is full of Woods, Hills, Rockes and Ruines, it abounds with Silke-wormes, Wild Beasts, Hawkes and Fruits. It enioyes a streame of the old Riuer *Cyrus*, and viewes *Araxis*, which comming from *Taurus*, where *Pariardo* and *Abo* are set, runnes through the *Caldoran* plaines, and at last is swallowed by the *Caspian* Sea.

Their Lent is very strict, they eat no Flesh, Butter, Milke, or Egges, only Oile, Water, Bread, Honey, Herbs, Fruits, and the like.

Vpon Good-Friday, they represent the Death and Buriall of our Sa-

Sauour, during which they weepe exceedingly till Easter day, when they take vp the representatiue Bodie, intimating thereby his Resurrection, the salutation for that morne (according to the Easterne wont) is (*Hee is truly risen*) which Angelicall newes they celebrate vnanimously with ioy and feasting, all which time, the *Jewes* and *Mahometans* dare not mocke nor intrude amongst them. The King affords them this prerogatiue.

When they enter the Church, they bend low vnto the Patriarch, who sits in Maiestie neere to the Altar, and after Seruice giue him like reuerence.

In the yeare 1605. a thousand of these suffered martyrdome by bloody *Abbas* King of *Persia*. Only (as hee was falsly informed by a very Rascal, who in enuie to these *Georgians* and *Armenians*, had fained Letters from their Patriarch to the Pope, that they were willing to become one, with the Church of *Rome*, and to acknowledge the Pope their Head, and Vicar of the Catholike Church) at sight of which counterfeit Letters, the *Persian* King grew so enraged, that no lesse satisfaction then the liues of a thousand innocent Christians, could moderate his Fury, threatening more blood-shed, if hee should proue it more apparently.

Whereat, these distressed Christians send an Ambassadour to the *Turke* to helpe them, which he granted and raised a bloudie Scene to ensuing troubles.

Their Religion, was sithence illuminated, by *Lodowic Grangier* a Iesuite and some others, who hearing of their erroneous doctrine, in charitie departed from *Pera*, neere *Constantinople*, crost the blacke Sea, and landed in *Mengrellia*, where *Threbia Chawn* Prince of *Georgia* entertained and encouraged them, to bring saluation to the blind and irreligious of that Nation. Two of them liue at *Mocaury* in *Iberia*; the rest at *Cazbeen* and *Babylon*.

Threbia Chawn a whiles after, was imprisoned by *Emiangoly Chawn*, and conueighed to *Shiras* a prisoner, where we had his company at our Ambassadours entertainment, before spoken of. The *Georgians* and *Armenians* haue since beene often conquered, and againe proued Conquerours.

Some of whose Tragickall misfortunes, I shall speake of, intreating the Readers patience, being the discourse of Christian miseries: and those whose Patron and first Conuerter was Saint *George*, Bishop of *Cappadocia*, beheaded by *Dioclesian* the Emperour for louing Christ, and from whom they are called *Georgians*. A Saint of no small repute, and honoured by the Order of the Garter in *England*.

Most of which troubles came vpon them by *Cycala Bassa*, whose peculiar attempts I will only write of; hapning in memory of some to this day liuing.

This *Cicala* or *Cigala*, was sonne of a Christian Gentleman, whose life

life proued him a profest Enemy of the blasphemous *Turkes*, and in that profession and Quarrell sacrificed his life, his wife was named *Lucrece*, there abode at *Messina* within *Sicily*: both of them vertuous, and might haue bene counted in the number of the happy, had not their sonnes vngracious life opposed their best contentments.

He turned *Turke*, and was Circumcized by perswasion of *Ozman Bassa*, Generall against the *Persian*, for *Amurath* the Third, and lay at *Van*, during those two Battayles, wherein *Emyrhanze-mirzay* the vndaunted Prince of *Persia*, with his own hands, struck off the head of the *Sultan* of *Caracemit*, Generall for the *Turke*, and wherein died the *Bassas* of *Trepizond*, and five *Sanzacks* with twentie thousand *Turkes*. And that other victory ouer them by the same Prince at *Sancazan*, neere *Cazbeen*, wherein for griefe died *Ozman* the Valiant *Bassa* and aboue three and twentie thousand *Turkes*, the *Persians* receiving very little losse, this was in Anno 1586. and though he boasted of great matters, so soone, as hee descended into *Media*, the *Persian* Prince, hunted him backe againe, not daring to abide a Combat with that happy *Mirza*. So that had not *Ozman* at his death requested his good vllage and continuance of Authoritie, the great *Turke* had vtterly discarded him. Howbeit all *Amuraths* Raigne hee was neuer put vpon any valuable Employment, till in *Mahomet* the third his rule, he helped them at *Karesia* in *Bulgaria*, after the famous siege of *Buda* in *Hungary*, where, for all their valour and policie, they lost not onely sixty thousand able Souldiers, but gaue ouer their hopes of enioying those parts of *Europe*.

Cycala after this, insinuates so farre with *Achmat* the Great *Turke*, Successor to *Mahomet*, that to be reuenged vpon the *Georgians*, hee grants him (power, to torture them, with) an Army of eighty thousand men, proclayming his cruell intended reuenge vpon them for Rebellion, and agreeing with the *Persian*. But after much labour and hopes, when it came to triall, his expectations and brags deceiued him, in that, sooner then hee expected (forgetting both his former mischances and *Zellallybegs* later ouerthrow) the *Georgians* (with whom the *Persians* as in a common cause had ioyned themselves) set vpon him, and wel-nigh routed his whole forces, and two monerhs after, by a supply of the *Mirza*, *Shaw Abbas* his eldest sonne (and Father to *Shaugh Soffee*, now raigning) with twelue thousand Horse, they chased him to the Confinnes of *Armenia*, where *Cycala* resolved to try his fortune once againe vpon them, and the fight indeed was terrible and bloody, but at last the *Georgian* and *Persian* Princes preuailed ouer him and his amazed *Turkes*, whose resistance of no worth, fled and gaue the *Persians* libertie to kill thirtie thousand of them, the *Persians* in the battaile hauing lost nine thousand, which losse to the Great *Turke* was so great and sensible, that to this day,

day, hee has cause to thinke on it. For vpon this Victory *Cycala* fled into *Iberia*, and *Abbas* the King of *Persia* slaughtered all his Garrisons in *Teflis*, *Tauris*, *Cazbeen* and *Babylon*, that yeare regaining no lesse, then they had anciently lost in the troublesome Raigne of King *Tamar*, 1537. to *Solyman* the Magnificent, fourth Emperour of the *Turkes*.

Those vnfortunate attempts could not daunt *Cycala Bassa*, but after his Apologie to the *Grand Signior*, he enters the *Persian* Territories in hostile manner (the same time that *Hussan Bassa* marched against the *Bulgars* and *Hungarians*) but his arriual and forces were soone knowne too Victorious *Abbas*, who with *Aliculibeg Sultan* of *Syrus*, *Lollabeg*, *Methichlibeg*, and other his expert Capitaines and thirtie thousand *Coozel-bashes*, sent Letters of Defiance to him, and at the time appointed fought with him, tooke all his Cannons, slue fiftene thousand of his men, and put him to a shamefull flight: which ill fortunes, so soone as the *Grand Signior*, *Achmat* heard of, he raged extremely, vowed his reward, but first sends the *Bassa* of *Carmania* to conloyne their forces, to try all wayes of recovery, but *Abbas* the King of *Persia* and his men were so vled to conquer them, that with Victory in their fore-heads, they courageously assaulted the *Turkes*, and for seven houres the Combat seemed equall, till towards night, vpon an ambush of the *Georgians*, the day fell to the *Persian*, the *Turkes* very sorrowfull turned backe, and sought to saue themselves, vowing neuer after to be commanded, by that vnhappy Generall. Some of which Armie arriued at *Constantinople* and vpon rehearfall of *Cycalas* ouerthrow, the Great *Turke*, was so transported with rage, that he gaue *Cycalas* treasure there, to the *Ianizaries* and *Spahets* to prey ouer, and that his memory might be forgot, puld downe his Palaces.

The *Persian* King vpon these his Victories, hearing of *Achmats* tyrannies and Expeditions into *Hungary* and other parts of Christendome, to encourage the Christians dispatche three Ambassadors into *Europe*, some to the Emperour, the other to the *Pole*, his Ambassadors are *Zenall Chawn Duke* of *Tyroau* (our small friend, at our being in his Citie.) *Methicullybeg* and *Insbassahossan*, whose newes as welcome, so they returned home well gratified, and after these, when he had assured himselfe of *Babylon*, he sent Ambassadors into *England* *Nogdibeg*, and *Shaugh Suares* Nephew into *France* and *Netherlands*, and Sir Robert Sherley (to the Pope and other Princes of *Italy*) through *Muscovia*.

One passage more of the miserable *Georgians*, I will deliuer you, related by Sir Robert Sherley as we trauelled, in which is apparant the insulting pride of *Mahometan* Kings ouer those that are christned, and in which is seene the danger of a poore Nation, that would main-
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taine its freedome, placed twixt two powerfull aduersaries, distressed *Georgians* and *Circassians*.

A late Tragickall History of the Georgians, Christians.

SKander (or Alexander) was of late yeares King of *Georgia*, and for his Valour, Iustice, Temperance, and other vertues, famous through most of *Asia*.

Skander, as fortunate in many things, had this to his contentment added, the issue of three sonnes, got of his Wife, a *Sarcasben*, her belief Christian, Descent Noble, and worth equall, to her other attributes, but to speake poetically as the best beautie, wants not blemishes, the best wits, vices, nor the fairest day its showres, so albeit he iudged himselfe, right blest and happy in his children, to shew perfection is not in mortallitie, the sequell shewes you the weaknesse of our ioyes, and vncertaine hopes fixt to posteritie.

His father was yet living, and participant in all his happinesse, but regarding his owne great yeares and sonnes deseruings, conferred the Royaltie and cares vpon Prince *Alexander*, whose two younger brothers knowing themselves by law of grace and nature, much inferior to Prince *Skander*. Yet their owne ambition and others assassinations, begot great opinions of their merits, though grounded vpon no other, then tyranny and pale Enuie: and neglecting the names giuen them at their Baptisme, the faith of Christ, wherein their famous Predecessours had stood, with constant valour to become Martyrs. The profession they had seene their parents, elder brother and kindred, yea, and themselves thither to apparantly reioyce in. All these despised, *Three-beg* Apostatizes, and turnes *Turke*, embracing without their perswasions the abominations of *Mahomet*. And *Constandel-chawn* flies to the *Persian*, both, by their Idolatry, customes and modes of that Nation endeavoring to aduance his thoughts, though thereby hee reuolted from his Sauour. In whose power it was, in this impietie, to haue sent him flaming to Hell, in choking Brimstone and other plagues of reuenge and punishment.

This *Constandel-chawn* (as Fame goes of him) was active and ingenious, nature hauing sufficiently enrich him, with gifts vnworthy such a Master. Yet some report, by casualtie of riding, or like accident, his bodie in some sort became imperfect. Which notwithstanding quenched not, but rather inflamed his daring courage, maliciously

Tragick Historie of Georgia.

ously looking vpon the vertue and perfections of other mens minds and bodies.

Abbas (then ruling ouer *Persia*) offended with the Turkish inclencies, resolues to beate them out of *Samachand*, to effect it, hee makes *Ally-chawn* his Generall (a tried Warriour) and to encourage *Constandel*, ioynes him in equall command with: *Ally-chawn* the *Persian*, the way to affront the *Turkes*, was through *Georgia*, which gaue a fit occasion to the Apostate *Georgians* ancient practices. So that, without reuealing his intended Treason to *Ally-chawn* or others in his company, and brazen-faced, not fearing to behold his grieved parents and friends by his Apostasie, he visits them, and to stop their exclamations (which he saw ready against his *Mahometanisme* and Circumcision) he begins to lay open his receiuing, creations, fauour, wealth, and trust, amongst the *Persians*, his great command prouing no lesse then he had told them. What knew they, but hee did this to secure his Countrey, who knew his heart, but hee that made it, to whose rule he deuoted all his actions. And with such heathenish and detested Oratory, this wretch so blazed himselfe, and in requitall, instead of ioy and applauses, had no other language retaliated him, saue teares, sighes, sad countenances, and strange feates in their distracted vilages.

All which moued him to such condolings, that in place of asking pardon, requesting prayers, promising amends, and sympathizing with their heartie dolours, he beseeches them, to leaue off wounding him, (those expressions being more pungent then Swords or Arrows.) And if any loue or pittie remained in them, to forgiue him, who had vowed a satisfaction and preferment to each of them, in memory of their true affections (Hypocrite, Villaine, that only ayimed at their destruction, and vnwittingly in despight of his hellish purposes) sent them to receiue a Crowne of Martyrdome.

But to make his Tragedie the cleerer, after some cessation of their sorrowes, and to mitigate their ill opinions, hee earnestly invites them to a solemne Supper, where after great varietie of entertainment, by his appointment, which succeeded at his watchword (being the holding vp aloft a silver Ewre, after washing) immediately rush in, his vailed Seruants, the Executioners of bloud and horror, who, to accomplish his commandement, without let cut all their throats, this parricide, the new *Mahometan* (vnworthy the name of *Constantine* or Christian) without ayding them, or flying at these murderers, but as in astonishment, lift vp his hands and eyes, as if transformed by a *Gorgon*, that at least his dying friends, (if soules then continue memories of sad Catastrophies) might in some measure opinionate, his innocencie in that murder.

So when he saw, they were immortall (vnjustly made so by his villany) without least shew of remorse or pittie, ere his parents, Prince

The Georgian King, Prince & Nobles murdered as a Supper.

Alex-

Alexander, Magar and other Nobles were cold in death, hee proclaimes himselfe apparant Heire to the *Georgian* Diadem. Which sudden and vnaturall proiect, as hee knew, carried with it amazement and detestation, so to become sure in his deuices, hee places new Guards of *Persians*, in each fortified place, and where such wanted, he suddenly built some, and there bestowed Garrisons. After which, to shew the modest *Persians* his integritie to Heathenisme, he sacrilegiously ransacks the Temples or Houses of Christian Devotion, trampling vnder foot (so farre as hee was able) all reliques and vnclefull Ornaments, belonging to Presbytery.

And forcing along with him some troopes of *Georgians*, to increase his Army, he and *Ally-chawn*, in haste and fury march to *Samachand*, daring the *Turkes* to a set battaile. Which the Turkish Generall (who was sonne of *Cycala* the *Rashaw*, in this Itenary some where spoken of) for the honour of his Master the Grand Signior, and his owne engagement, accepts of, and with a resolved Army encounters them.

Where was fought (twixt these old and inveterate Aduersaries) a long, and famous battaile, in heat of which the two Generals, full of spirit and resolution, fought hand to hand, without distraction, and after equall hopes of victory, at length they parted, but not without honourable characters of emulation and dexteritie. *Constandel-chawn*, was wounded in the elbow, and *Sicala's* sonne in the thigh, the army in this interim on both sides, expressing all wayes possible to obtaine conquest, which yet was anticipated by the nights darknesse (the Moore, it seemes, vnwilling to patronize their blood-shed) so that the *Turkes*, first made retreat, and entred the Towne. Though the report giues victory to the *Persian* (bought at a deere price and worth little, when obtained.)

Constandel, when he saw the *Turkes* were entred *Samachand*, giues order that his wounded Souldiers should be cured, and resolving afterwards, to bid them battaile or besiege them, hee entrencht himselfe, pitching his owne and *Ally-chawns* Tent, one neere the other.

The *Georgians* (he had forced to this battaile) though tired with trauaile, and hurt in that dayes combate, sorrowfully remembering the cruell murder of their aged King and good Prince *Alexander*, inhumanely perpetrated by this *Mahometan* Monster, fearing his apparant Tyrannies, and ioying little to be copartners with Infidels and Agents of his base ambition: these and some other reasons swayd them. That, not respecting his vsurped Title to the Crowne of *Georgia*, his power with the *Persian*, the rigour of armes, for such reuolts, vnanimously and with a faithfull courage, they assaulted the fearelesse *Persians*, (that little dreamed of such Conspiracies) and after some slaughter they came to the Generals Tents, who had escaped

scaped thence, at first newes of this sedition, the *Georgians*, pulled downe their new Kings Tent, and instead of *Constandel* (whom they thirsted after) they cut in pieces a base Eunuch whom hee of long time against Lawes of God and Nature had made a Catechite.

In this strange and vnexpected trouble *Constandel-chawn* (whose imagination then were visible, the wounds and hated murders of his father, brother and friends) after he had fled his Tent (in wonder how this tumult tooke beginning, and by whose encouragements) armed with amazement and nakednes, he followed after *Ally-chawn*, his neighbour and copartner. Whom so soone as he espied, he threw himselfe at his feet (supposing this combustion came from his intention, either to murder him, or at best, to manifest how little he accounted his ambitions) & crying out with a lowd and hideous voice, exclames against curst Fortune, who when hee thought himselfe, most free from danger, and in the next degree to securitie and promotion, had bitterly cast him downe, and made him more abject, then in his former beings before he had massacred his dearest friends to become aduanced. And if that *Ally-chawn* desired his ruine, he requested him with earnestnesse, his death might be given him, by such a Heroicke hand as his, rather then perish by the rascall multitude, whose enue and rage he knew, both insufferable and without mercie. Especially that his *Georgians* (whom by this time, hee saw were principall against him) might not bragge hereafter, of their fortune, and daring resolutions to cut off him their Soueraigne.

But *Ally-chawn*, who at first, thought this rebellion, began from *Constandel*, when he saw it otherwise, his feare and amazement became greater, and insensible how to qualifie these bloudie stirrings, and seeing the fire and noise grow higher, nothing but changor and out-cries possessing both fence and Tents. Hee embraces half-dead *Constandel*, assures him of his innocencie and ignorance, bids him to take courage, and conuocate the *Persian* Horsemen, and without more inquisition to poste away a little further from the *Turke*, who doubtlesse had he knowne of this conspiracie, had entred with them and routed them vterly.

The two Generals hauing giuen signall to their Captaines when and where to follow them, vpon two swift *Arabian* couriers fled away, the night and disguised habit furthering their priue parting, where being some miles distant, the ablest of their army followed them. The reuengfull *Georgians* also another way, retyring into *Georgia*, displacing such Garrisons of *Persians* as *Constandel* had secured there, and by each way fortifying all places of resistance and aduantage, assured of a second entry of the *Persian*.

And indeed, this opinion, did not any whit deceiue them, for *Constandel-chawn* when he had recovered the rest of his distracted army,

animating them with all reasons possible to prouoke reuenge, vpon these weakē and treacherous *Georgians*, rebels to the Law of Armes and Traitors in a high degree to him their Soueraigne. He protested, to receiue none into mercy, his former indulgence of a father, should now perfectly conuert it selfe into desire of viter extirpation and tyrannic, or rather Iustice, that the *Persians* may see his faith and loyalty towards them, and all the World be witnesses of iust and impartiall retribution, to them his faithlesse and mad-brained slaues and vassals.

The *Persians*, wisely conceiuing, their former losses, weaknesse, and remote beings, and that *Constandels* late Parricides, were incomparable, able not only to prouoke loyall Subjects to reuenge (and hauing indeed another King, *Temeriscus*, sonne of *Alexander*) but euen strangers, in way of pitie, and to diuert like miseries from their owne Nations, they were more addicted homewards, and had returned quietly, had not *Ally-charns* perswasion altered them. Who being bribed or by great imprecations conjured by *Constandel* to chastise them, at last they consented to goe, if but to regaine their late lost honours, and that the *Georgian* valour might not seeme too terrible.

Glad of this resolution was *Constandel*, and no lesse glad, to see them engaged in the Quarrell of their reputation, by this, not doubting to reseat himselfe, and make aduantage of the forfeitures of their weak inheritances. So to giue more vigour to this action, he, giues out great words against the *Georgians*, desiring the *Persians* to enrich themselves with the spoiles, of goods or beauties, that they may see how truly he labours to content and satisfie them to the full.

In this manner proceeds this imperious *Constandel*, daring to trample on his Sires ashes, and reioicing how hee should see his Country in consuming flames, with a hideous massacre of man, woman and childe (but Almighty God who is the Ancient of dayes whose arme is neuer shortned, nor power vnable, or vnwilling to defend his seruants, these poore *Bethulians*, gaue way to this enraged *Holofermes*, so farre as for his glory he saw conuenient, though, long patient at length confounded him) for this Army of the *Persians*, so soone, as they arriued neere to *Georgia*, was affronted by the Queene, (wife of late murdered *Alexander*, eldest brother vnto *Constandel*) and being a Lady of faithfull memory to her destroyed husband, a very good Christian of great wit and courage, and much beloued of her people, she rather chose to sacrifice her selfe (if that would be sufficient) then see the downfall of the *Georgians* her Countymen. So courageously entring the *Persian* army, discloses who she is, and as an Ambassadour required the sacred Law of Nations, to speake freely and returne to the King her sonne without disturbance, which granted her, shee desires a parlee with her brother

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Constandel, that hearing of her being there, issued forth in brauery and shew of insolence, demanding her businesse.

This poore Lady, after some signes of sorrow and respect vnto his person, begins to reprehend him mildly, sets before him, his late murders, how odious they were to all the Christians (and as she believed) vnto Infidels. What could he expect, when he had ruined his countymen, burnt all their trees and Cities; hee might easily know the *Persians* vsed him for their owne aduantageous attempts, and that he should neuer be without the brand of Traitor and Parricide, that as yet, the meanes was open to redeeme the good opinion of his subjects, which he must looke to doe, if euer hee would be famous to fight against them, or secure to defend his owne: say they had offended him, yet no vertue more desired a Prince then Clemencie and in some measure they deserued mercy, the destruction of their beloued Princes slaine by him and vnderstandingly, mouing their choler, and that it might be his owne case, which fidelitie (no doubt) would please his soule, though in other ioyes, and with the immortall, hee knew the *Georgians* could neuer bee vanquish, without infinite murder, the valour of one *Georgian*, equall to contend with five *Persians*, the very *Mamelukes*, *Ianizaries*, and chiefe Cominanders of *Persia* and *India* now being *Georgians*; and who doubtlesse would beare reuenge in their hearts, if he should be so cruell to their Kindred. Shee beseeched him (if hee could not be dissuaded) to condiscend thus farre, that they two might next day meet, conueniently betwixt both Armies: where after discourse, they would referre peace or warre vnto his iudgement.

This parley ended, proud *Constandel*, after some notions of pride and haughtinesse, bids her rest confident of his resolutions, that, as Nature had graced him with the dignitie of being eldest (his brothers being mured) and the safetie of *Georgia* depended vpon the care and fame of such a person as he reputed himselfe, hee would, after some chastisement of his Rebels, take vpon him the defence and government of that Kingdome, and for *Temeriske* their supposed King (her sonne) hee should not want preferment, either the inheritance of *Mengrellia*, (a forced right) *Charse* or some such Dukedome, should giue him satisfaction, in the extreame of his desires or merits, his infancie and doubt of legitimation, secluding him a while, from enioying any Soueraigntie: and that his deserts and right might appeare, perfect in view of all men, he accepted of her motion, and would with twenty horsemen meete her, in an appointed place twixt both the Armies, where his Title and plea of right and entrance should defend it selfe, as well in conference, as battaile.

This granted, after two dayes respite, according to the Articles, *Constandel-charn* and the Queene of *Georgia* met, at the place appointed: where shee begun, her premeditated Oratory, perswading him,

him, to looke with pitie on his Countrey, the Widdowes, aged men, Orphants, innocent Children, and such Motiues, begging mercy: then shee represented the weaknesse of his designs, withstood both by the enraged Armies of the Georgians, resolved to maintaine their liberty to the last man. The fauour *Temeriske* had with the Persians, (in whose Court he was educated, and liued much honoured and affected by the people and King) who when *Constandell* had discharged the utmost of his rage, was sure of small thanks from *Abbas* King of Persia, In that there was no conquest (the Georgian and Persian being friends) but a prouocation against their loyaltie and alliance. This vnder (fraud the spoke that he might be reconciled, and by faire doings, lay a better ground of his aduancement, and retreat from Persia, whereby he might become Commander, and haue means, to recouer his faith, which he ought to looke after repentantly and with more zeale, then the Conquest of the Vniuerse besides. The Georgians (passing by his irreligion and Mahometisme) had a very good opinion of his valour and knowledge in Armes, so that they were desirous to entertaine him as their Gouverneur. By his expertnesse encouraging them to a defence against the *Turks* and *Persians*, both whom in all occasions were insulting ouer them, because indefensible and without gouernment, And that shee had faithfully spoke, what she desired, though it was in great part against the dignitie and securitie of *Temeriske* her sonne, as then in Persia.

Whereunto, *Constandell-chann*, beyond measure efflated with pride and high opinions of his worth and conquests (judging his being their, no lesse) replied in few words. That he was fearelesse of his establishment in his Fathers Royalties, That amongst such haughtie and perfidious people, he had rather come in as a Conquerour, then by right of succession, that himselfe and his good friends the *Persians* had suffered in their honour so exceedingly, that without battaile and blood they could not part well satisfied, that hee had his Army in Battalia; and resolved to execute, that (notwithstanding hee perceived the Georgians ready to receiue them in fury) he doubted not to massacre the best of them. For as hee had incorporated himselfe vnto another people in Religion, speech, order and action, and such as loued him, he would neuer trust his owne Countrymen, who had with such peaceable faces so lately betrayed him, and whom hee knew, irreconcilable, and so assured her, in a word, hee sought reuenge and murder, not excepting the innocents.

At which the Heroicke Queene, sighed, and shooke her Iauelin (saying, if it will be no better, then God destroy the Homicide) immediately vpon that signe hee was shot to the heart, and sunke downe dead, with a wrathfull countenance, as only grieuing hee perished in this base fort, without recompence. At sight of which, the Queene, and the ambushed Musquetiers (hid of purpose to destroy him) forth

Duke Constandell slain by an Ambushment.

with retired to their Army, who expected the euent, and receiued her ioyfully.

Ally-chann, when he knew, *Constandell* was slaine: was cooled in a further reuenge, only that the King of Persia, might not impute cowardize or treason to him, hee speedily affronted the Georgians, who receiued him in warlike fort, with such suttie and hast pressing on the Persians, that they desired to come off without more venture, and so after losse of some common Souldiers retired home, leaving the Georgians Victors, though defensives, who without delay, slue all such Garrisons of Persians, as ecliped them, and by all industry of men and monies, made strong all such places of defence and refuge, as might defend themselves, and offend their enemies.

So soone as *Ally-chann* returns, he acquaints the King his Master. In what had hapned. He was no stranger to the Georgian humours, he knew well, tyranny was of all things, most odious to generous dispositions, and that mens bodles might, but neuer the minds of the Georgians be subjugated by violence, or deceitfull manners. Whereupon he studies how to pacifie and draw them to him, he knew politie was of more force then power, hee assured himselfe, so ancient a Nation required a Prince of their owne beliefe and temper, he knew *Temeriske* was he, and thereupon encourages his progresse, affords him many Complements of Wel-wishes and Alliance, clothes him sumptuously, returns him all the ornaments of Right and Royaltie, were taken from his Predecessours, and guarded with a traine of *Coozel-bashawes*, sends him home securely, where many thousands of his people thronged to see him, ioying and enioying his wished company. And *Temeriske* to denotate himselfe a thankfull person; requites with many fauours such Persians as accompanied him, & sends old *Abbas* word of his welcomes and Inthronization.

Now see how mischiefe appeares in a louely and vndissempered Scene, when all Asia celebrated this reconciliation, and none could fasten vpon any colour of future discontentment.

An Ambassadour of the *Grand Signior*, attired at *Smyrna*, and there vnder pretext of other employments, by all private subtiltie, labours to annihilate this late made Friendship, being very prejudiciall to the Turkish Empire: so that he first sends secretly to yong *Temeriske* and by his *Sindon*, possesse him, the Persians would neuer digest their late ouerthrow neere to *Armenia*, and that *Ally-chann* had a promise of being *Vizier*, or Lieutenant of those Countries for the Persian, who resolved to make it a Prouince and to extirpate the Title of a Kingdome. As he had done to *Larr*, *Shushan*, *Babylon*, *Hircania*, *Candahor*, *Hery* and other Kingdomes, to the preiudice of their honour, and apparant ruine of Christian Religion.

This inuelsing discourse, so preuailed, with credulous youthfull *Temeriske*, that he resolves to defend himselfe; the maintenance of his

his true belief, life, honour and freedome. The lesse fearing them. In regard the *Turkes* had sworne to helpe them vpon all occasions.

Now when the politicke Ambassadour, had wrought Prince *Temeriske*, as he desired, he then perswades with *Abbas*, that the *Georgians* hated him, that their King had entertained discourse with the *Grand Signior*, and fought but an aduantage to betray his trust, that if his words seemed of no moment, the matter was not consequential, and his employment carried him, to other ends then forreigne Obiects.

The King of *Persia*, sayes but little. Imagining the more, and being euer jealous and apt for each suspition, apprehends it fully, and though he knew the Ambassadour hated their agreement, and would reioyce to see them disunited, yet to rest confident of *Temerisks* alliance and fidelitie, and that the *Turke* might see his error, he sends his *Elobee* (or Ambassadour into *Georgia*, and by him entreats Prince *Temeriske* to come and visit him.

The Ambassadour found Royall welcome, but all his asseuerations and desires could not draw *Temeriske* to visit *Persia*, he sends excuses, but those so weake and vnwelcome, that *Abbas* in no small choler, sweares his destruction, repenting that he had heartned him with too much clemencie (a vertue very rare in this old *Abbas*) & sending for *Alicutibeg*, *Lolla-beg* & other Captains, with a potent Army he inuades *Georgia*, where finding small resistance, he gaue leaue to his needy Army, to destroy and make all vse and meane of benefit, where ere they trauelled, so that they fired their Villages sacrilegiously profaned their Churches, deflowered their Virgins, and committed all such villany, as lawlesse and barbarous enemies most hunt after: and hauing enricht their Treasurie, satiated Reuenge, and fortified some defensue places, the victorious *Persians* returne, crosse ouer *Taurus*, and leaue their King at *Farabant* at the *Caspian* Sea, till more employment.

In this wretched time, *Temeriske* fled to the *Turke*, who readily receiued him and assures him of re-establishment, this granted, that he would protect an inuiolable league with them against the *Persian*. To which the distressed *Georgian* assents, and accompanied with a mightie Army of *Turkes* and his owne Nation, re-enters *Georgia*, in a battle, beats the enemy, and by a foolish pride and securitie of the *Persian* Deputy, defeats their best and ablest forces killing the Deputy, and recouering what formerly they had beene put from, and finding all things so well ordered the *Turkes* returne some vnto *Tessis*, the rest to other places.

The newes of this came presently to *Abbas* King of *Persia*, and as Fame increaseth in its progresse, so without question, the *Georgian* outrage was aggravated to the height, by some, that hated them.

He

He was as a man distracted, his sweet ease and effeminate sports in *Mozendram*, so one way swayed him, and point of Honour and Reuenge the other way prouoked him. At last, after a volly of imprecations against them, for snatching him from his golden quiet and recreations, flaming with crueltie, he sends for his Generals, and commands them leaue a mightie Army, vowing the vtter destruction of these *Georgians*, and attiring himselfe in red, his Tulipant, Cabbay, Boote, Scabberd, and other furniture (as signals of blood and horror) In haste marches he enters King *Temerisks* vnhappy Country (who hearing of the mighty Army and vndoubted threats of the King of *Persia* had with all his friends and ablest men, conueighed away their Plate and Jewels, retired into some protecting places of the *Grand Signiors* Countries, not daring to oppose the huge Army of their Aduersaries at that instant.)

The *Persian* with like liberty to offend and spoyle, sue all the aged and infant *Georgians* they could meet withall: violated the chaste Matrones, regarded no age nor sexe, committed all possible villanie in the Churches, vtterly defaced and spoiled their Groues and pleasant places, massacred all their Cattle, cut downe their Mulberry trees, and wholly destroyed their profitable Silke-wormes and many such like outrages, in so high a nature as could be effected by reuenge or tumult, and full gorged with blood and bootie, they returned home.

The *Georgians* and *Temeriske* their sorrowing King, thought this a staine vnto their Honour, but policie and discretion warranted them, that they might afterward be euen with the *Persian*, when least suspected, and so soone as they heard of *Abbas* departure, they resolved to fight with or famish all his Garrisons, and hauing obtained a good force from the relieuing *Turkes* and *Tartars*, he easily advanced homewards, in all places finding nothing but signes of desolation and murder, by which this poore Prince refrained not from teares and prayers to Almighty God, to punish those deuastating and mercilesse Infidels, and that by his Omnipotence hee might recouer, what in right was taken from him, and his miserable subiects, which his desires, it seemes, were granted him. For in lesse then two yeares, he againe became Lord of all his Territories, expelled the *Persian*, repaired his Cities, re-built his Temples, and to his power distributed graciously to each impouerished, and strengthened more then formerly, his defensue Cities, Castles, and Cittadels, ruling with more fame and splendour then he had done before.

And in some measure became euen, with some of their heauiest enemies, by a subtle device of *Morad-chann* a Duke of *Georgia*, who stomached exceedingly the villany they had acted in his Countrey, hauing destroyed two pleasant Castles and fruitfull Forrests of Mul-

berry-

bery-trees, belonging to himselfe, which were both his greatest profit and contentment.

He flies vnto the *Persians*, assures them of his friendship and perfect hatred to his vnthankfull Countymen, tels them he would deliuer not only King *Temeriscus* and his valiant Mother prisoners to them, but also all the strength of *Georgia*. And in this, he begets beliefe, associates twelue *Persian* Princes, and an Army with him, to whom he addes some of his owne: and after long trauaile, so soone as he attained the *Georgian* Confinnes, in a darke night, such time as the *Persians* slept, and least suspected Treason. *Morad* with his Confederates issues armed from their Tents, making an Alarme, as if the *Tartars* had come vpon them: by which stratagem, the amazed *Persians* fled, maymed and discouraged, eleuen Dukes slaughtered, and seven hundred common men: *Morad* returned ioyfull of his victory and the *Persians* sad, and vowing neuer to credit a reconciled enemy any more. Old *Abbas* himselfe, bit his lip when he heard this Tragedie, but concealed his passion, forced to it by his present warres against the *Turke* and *Arab*.

This shall be enough for this digression, I shall hence-forth recompence the Reader, with our successfull Trauailes and descriptions of Townes, Customes and Places. And (because falling in my way) will begin with the Metropolis, and best built Citie of all the *Persian* Monarchy, *Spahawn*.

A Description of Spahawn.

THe Imperiall Citie *Spahawn* is in thirtie two degrees thirty nine minuts North, is seated in the Kingdome of *Parthia*, in a faire Plaine and pleasant Horizon. 'Tis by some called *Spain*, and by others *Spahan* and *Hispahan*, as their severall Dialects concorde.

It is a Citie of as great extent as Fame, and as ancient as famous, and no lesse proud then ancient. At this time triumphing ouer those once more Royall Cities, *Babylon*, *Ninive*, *Shushan*, *Ecbatan*, *Persopolis*, *Arfatie* and *Nabarca*.

This Citie was in her infancie cald *Dura* (but whither in that *Dura* where the great *Assyrian* Monarch *Nabuchadnezzar* crested his golden Colosse, I know it not.) But this is knowne, that it was cald by the ancient *Greekes* *Hecatompolis*, from its hundred gates. For *Hecatompolis* was meant by the *Cretan* Ile which had so many Cities.

The

The boasting *Persians*, named her, for her bignesse (halfe the World) and this greatnesse of hers was long agoe, for these *Scythians* know her no longer, then cald *Spahawn*, which has no signification. To say truth there is beautifull and ancient, her circuit may be nine miles, and in that, the better halfe is Gardens.

But hee that wrote it was a dayes iourney about on horsebacke, that it was and is the most stately Citie in the Orient, that it has two impregnable Forts, with great store of great Ordnance, a deepe Trench and two Seraglioes, hauing wals glittering with red Marble and parget of diuers colours paved with *Mosaicke* worke, euery thing combining beautie and majestie, I cannot belecue him, for I was there aboue twentie dayes, and no time idle, and could see no such strength, bulke or rarenesse in her, such as it is I shall deliuer you, but first of her antiquitie,

Before it had the denomination of *Spahawn*, such time as the World knew her in her *Greeke* name *Hecatompolis* (or hundred gates) *Demetrius Nicanor*, sonne of *Demetrius Soter*, neuer satiated with ambition and vniust desires, couets no lesse (though none lesse able to encompassse it) the sole Empire of *Syria* and *Hierusalem*, willing he was to attempt it valiantly, but in equall valour and resolution hee saw many ialous Princes eniuous at him, which not knowing how to withstand, rather then faile of his plot, hee resolues vpon vniust meanes, periury and murther (qualities degenerating from the nature of Royall Princes, yea and valiant men.) And first hee begins with *Antiochus*, sonne of *Alexander*, whom vnworthily hee slue, because interposing the view of his ambition.

Which when valiant *Tryphon* heard of, he resolues reuenge and accordingly prepares to finish it, which *Nicanor* fearing, and labouring to make his preparations stronger, posts into *Media*, where then he found *Arbaces* the *Persian* King, who hearing his message, made him see his weaknesse, to flie for aide to a reconciled enemy, for *Arbaces*, remembring some passed iniuries, though triuiall, yet to taxe his insolence, without any intercession, sent him prisoner to *Hecatompolis* (our now *Spahawn*) where for two yeares hee was strictly lookt too, and thence, conueighed into *Hircania* (at that time subiect to the *Persian*) where for some moneths he vsed him hardly, and then supposing he was euen with him, gaue him a little libertie, lest through griefe and want of exercise, hee might hope to lose him, which he no way aimed at. For in his heart hee loued him, and the yeare after, forgau him his ransome, pried his hard fortune, and looking better into his youthfull qualities and person affected him, made him his sonne in Law, and with a potent Army fought with his Opposers, and such as in his imprisonment had seized vpon his Kingdomes, and with great good fortune establisht him in his former royalties, where for some yeares hee gouerned happily. Which History

M 2

story

Eleuen Dukes
and 700, men
slaine by the
Georgians,
Anno 1618.

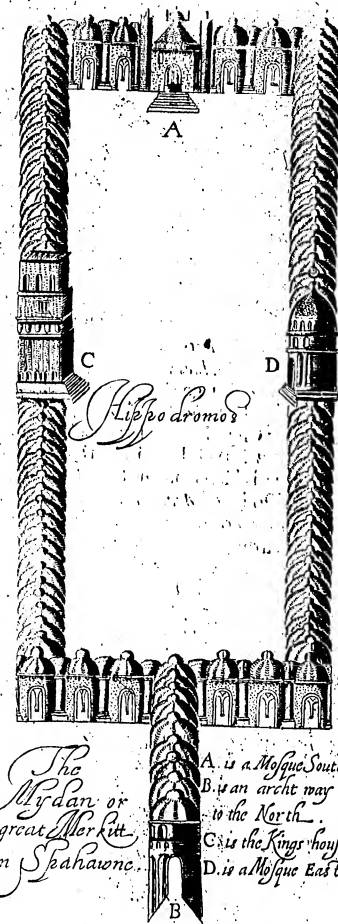
story I offer you only to memorize *Spawhawn* in somewhat, out of her former Title. This hapning afore our Sauours bodily comming into this World one hundred and thirtie yeares, or thereabouts.

In the yeare after our Sauours birth 1030. (such time as *Edward* the Confessor ruled *England*, and *Griffith ap Ilewellyn*, *Wales*. One *Mahomet* was *Sauldan* or *Sultan* of *Persia*, who being distrest both by the *Caliph* of *Babylon* and the *Indians*, he implored aide from *Tangrolipix* (or *Sadocke*, Prince of the *Zelzuckian* Family) who accordingly came and immediatly ouerthrew the *Babylonian* *Pysistris*. For which good seruice *Tangrolipix* desires leaue only to passe over *A-raxis*, with intent to see the *Turkes*, which was denied him by the, thanklesse *Souldan*, whereat enraged, he lurkes in the *Carmavian* Desert, daily doing much mischief, to preuent which, *Mahomet* sends against him twenty thousand *Souldiers*, whom *Tangrolipix* by stratagem easily vanquishet, and by that victory grew so daring, that hee affronted the *Persian* to his face, who fought with him with three score thousand men, but lost the victory and flying to *Spawhawn*, twixt it and *Russians* Tombe he brake his necke, by which *Tangrolipix* got the Crowne, and brought in the *Turkish* or *Scythique* Race.

The Citie is round, like *Paris*, its circuit I haue said about nine English miles, her inhabitants three hundred thousand soules at most.

The chiefe Ornaments of the Citie are the *Mydan*, (or great Market, the *Hummums*, or *Hôt-houles*) the *Moschea*, the Kings Palaces and the Gardens.

The



The Mydan or great Market in Spawhawn.

A is a *Mosque* South.
B is an archt way to the North.
C is the Kings house.
D is a *Mosque* East.

The *Mydan*, is in the heart of the Citie, and to say truth, all the brauery

brauery,concourse, wealth and Trade is comprised in her. Tis built Quadrangular, though of vnequall Angles. From North to South, is seuen hundred seuentie five of my paces, from East to West two hundred, but accounting the Ile to the North issuing, is at least a thousand.

It is built in forme of our royal Exchange, with foure Iles, & a court within, cald the *Hippodrome*, so cald from their running with horses there. Tis stored with all Merchandizes, chiefly Drugs, and to this place daily resort most Nations, as *English*, *Dutch*, *Portugals*, *Arabians*, *Turkes*, *Jewes*, *Armenians*, *Muscovians*, and *Indians*.

This Citie is distant from *Shiras* two hundred and odde miles, from hence to *Babylon* three hundred miles; from hence to *Cazbeen* and *Tauris* two hundred seuentie miles, and to the *Caspian* Sea three hundred and thirty miles English.

The *Hammams* here are round, spacious and costly, one of which built by this King, cost fifteene thousand pound sterling, ere it was finished, they are much giuent to bath, and it is most of their Physick, it is preualent too against the *lues venerea*, and that disease not a little infects the lustfull. The men goe in the afternoone, the women at morne, and guided by the Eunuches.

The *Moscheas*, or Churches are large and handsome, that at the West side of the *Mydan* is most beautifull, tis round built with good white Marble five yards high from the Sole, the rest is dried Bricks, coloured ouer with Posies of *Arabique* and like worke.

In the midst is a *Tanche* of water, with which they purifie their hands and eyes, when they prepare to prayer: they performe their Orisons kneeling, and ducking frequently. They turne their faces towards *Mecha*, Neere which at *Talnabi* rests the bones of their great *Mahomet*.

At the appearing of euery new Moone, they goe out to worship it, and each day at Sun-set in euery Ward of the Towne or Citie they beat their Kettle-Drummes, till he arise with the *Antipodes*.

At that time and at his looking in our Horizon, a well voiced boy from the *Tarasse* or top of their Churches sings Eulogies to *Mahomet* and *Ally*, their voices are shrill and heard farre off, and then each Laycke Pagan falls to deuotion, what exercise fouer they then are acting.

Their Prayers are in the *Arabique*, their Negotiations in other Languages. Their Alcoran contains many Canons for Deuotion. Some of which in my Discourse of their Religion I shall present you.

The Kings prime House is within the *Mydan*, yet no way entrencing further then the other Houses, it is two stories high, gilded and wrought in antique works and posies, to the outward view, within, the roomes are covered with rich Carpets, the rooſe embolt and wrought

wrought with Gold and Blue, and tarraſed aboue.

Afore his doore lie vnmounted forty three Demicannons, one and thirtie are brasſe, the rest of Iron, and are Culuerins. These were brought from *Ormus* or *Babylon*.

At the North end of the *Mydan*, is eight or nine roomes, like Chappels hung with Lampes, which being many and cleare, giue a dainty splendour, hither sometimes the King repaires, and ſees the Sodomiticall Boyes and Wenches dance, and sport together, and when he is away, the people haue them.

At the furthest end, North of the *Mydan*, is the Kings Mint, wherein all forreigne Coines are new stampd, with the *Persian* Characters. One day is for money, a second for Gold, a third for Brasſe, besides this he hath fourteene other Mints, at *Larr*, *Shiras*, *Babylon*, *Tauris*, *Cazbeen*, *Candahor*, and other Cities.

The Gardens fall in the next place, to bee spoken of, and in this, this Citie enioyes many both large and delightfull, I will content my selfe to speake of one, by which you may coniecture of the rest.

Tis at the Southwest end of the Citie, to which you passe through a street of two miles length and better, both sides planted with *Chequer-trees*.

The Garden is called *Nazar-iareeb*, tis a thousand paces from North to South, and seuen hundred broad. It hath varieties of fruites and pleasant trees, and is watered with a streame cut through the *Coron* Mountain, and is forceably brought hither, the first walke is set with pipes of Lead and Brasſe, through which the water is vrged, and giues varietie of pleasure.

From the entrance to the further end, is one continued open ally, diuided into nine ascents, each mounting higher by a foot then other, the space twixt each ascent, is smooth and pleasant. In the midst is a faire *Tanche* or pond of water, of twelve equall angles and rowes set with pipes to spout the water.

At the entrance is a little (but well-built) house of pleasure, the lower roomes adorned with Chrystall water, immured with *Tanche* of rich white Marble.

The Chambers aboue, are enricht with pictures, representing sports, hawking, fishing, archery, wrestling, &c. other places in view very richly ore-laid with Gold and Azure.

But that which is of most commendation is the prospect it enioyes, for by being seated so high, it ore-tops and giues the excellent view of a great part of the Citie, which cannot be obtained else-where.

Returning to the Citie you passe ouer a Bridge, archt and supported with five and thirtie Pillars, vnder which is a streame of water, sometimes so broad as the *Thames* at *London*, but other sometimes neere.

neere dried vp, and he that looketh to it is called Prince of the River, a name and employment of great honour add benefit.

Abbas, the late victorious King, with whom few things were impossible. For many yeares past, hath endeouored, to cut through many Mountaines (the *Coronian* being next the Towne) to bring the river to *Spawhawn*, by the daily labour of fortie thousand slaues) which of it selfe runnes quietly fiftie miles distant thence, and has performed it almost successfullly: which when it has perfection, may well compare with that olde wonder, entended by vain-glorious *Nero*, twixt *Ostia* and *Auricus*, now cald *Lycola*.

Out of the Citie (behind that late described Garden) is a Mount rising in midst a spacious plaine) which by the *Persians* is cald *Daron*, and supposed that place where *Darius* (in imitation of his Predecessor *Xerxes*) wept vpon view of his innumerable Army, so suddenly to become nothing.

A little further, vpon a high imperious mountaine is *Rustans* Tombe, more eminent for height and perspicuitie, then beautie or admiration, his Image is cut very artificially vpon a blacke shining marble mountaine neere *Persepolis*, called *Nogd-rustan*, he is of great account among the *Gomers*, a people living subiect to the *Persians*, though of old the sole inhabitants heere, till *Alexander* conquered them.

They are well grounded in Traditions, and can forge Lyes without Authoritie, beget wonder and beliefe amongst the admiring *Persians*.

Story of Rustan:

They say *Rustan* liued, when *Artaxerxes* surnamed *Longimanus* flourisht with the *Persian* Diadem. In the yeare after the Creation 3500. he was sonne of *Xerxes*, who entred *Greece* to ruine *Athens*, (which attempt, set *Persepolis* on fire, not long time after) with an Army of two millions, so great, that Historians report, they drunke Rivers dry. And yet were vanquisht at Sea by *Themistocles* at *Salamis*, and by land at the Straights of *Thermopile* by *Leonidas*, with a handfull of men.

This *Artaxerxes* was that *Ahasuerus*, who married *Hester*, the great friend and preseruer of her people the *Jewes*. And this was hea who gaue order to *Esdra*, to re-build *Hierusalem*.

In his time this Champion *Rustan* liued and was of great account with his Master, whose loue a while protected him from domestique Aduersaries, other-whiles his owne valour was his safeguard. By which two he enioyed great dignities and reports, till old age overtook him, which kild him not, but his traiterous brother *Shangad*, out of no other cause then pale Enuie, sought his destruction, and effected it; by digging pits, couered with boughes, which seeming harmlesse, gaue him miserable ruine, into one of which as he was in chase, he fell, and calling out for helpe, his deuillish brother affoorded it, with death-bringing darts, basely destroying a valiant Champion, and one

one who most of all others, gaue glory to him and his owne Family, who notwithstanding ere hee died with two arrowes shot out of the pit, slue his trayterous brother and his father in Law. In memory of him, the people bestowed this erected Monument, which by all ensuing Conquerours has scaped defacing, finding better dealings, then the man himselfe could from his Fratricide.

These *Gomers*, are of the same opinion and antiquitie, with the *Persees* in *India*.

The *Persians*, now ruling ouer them, thinke basely of them, they adore the Fire and other Elements: When they salute at morne, they sprinkle their vine, in one anothers faces, they delight to haue their apparell tintured with yellow, the women goe vnuailed, and haue a flame coloured Scarfe hanging behind them. They neuer marrie out of their owne Tribes, Trades and Religion, the dead they carrie to a Tree, hollow within, in which they place the carcasle clothed as he liued standing vp right, supported by the bole, each side releueing him: Their he stands, till his Sonne or Nephew (who diligently in a secret place is opposite) markes which eye the Vultures (who smell him and come to prey there quickly) first feeds vpon, by which they vndoubtedly imagine where his soule is. If the right eye first, they feast for ioy, presuming hee is in Paradiſe, if his left, they mourne, imagining the Deuill has him, and this knowne, they in their fashion bury him.

Funerall of the Gomers.

In *Spawhawn* (at our being there) were two Couents of *Spanish* Friars, *Augustines* and *Carmelites* (which last if they eat no flesh, I feare, can here get little fish, to grow wanton by.) They haue a pretie Chappell there, gilt and furnisht with Church Ornaments, Tapers, Chalices, Crucifixes, Images, Altars, and Organs. They would conuert *Mahometans* to the knowledge of Christ, but the *Armenians* loue them not, nor doe the *Persians* Images. They serue well to giue Intelligences vnto God, and for Christendome.

In this Citie is a Colunne, compact of severall heads, of men, Antilopes, Buckes, Goates, Buffols, Elephants and Camels, tis at the Base about twentie foot in compasse, and, I suppose, the height threescore. It was erected vpon this occasion, when *Abbas* was proclaimed King, the *Spawhawnians* would not let him enter, but charged him with the death of *Mahomet* his father, and the murder of *Emyrhamze* the Prince, his elder brother.

This nettled *Abbas*, and made him sweare stoutly by his Crowne, by his fathers Soule, the eight refulgent Orbes, the eleuen hundred names of God, and the honour of his Prophet *Mahomet*, for this rebellion he would chastice them brauely, cut off fortie thousand of their heads, to raise a Pillar of terrour and admiration, as a readie sacrifice vnto *Mahomet*.

After much *Adoo*, he conquers them, ranacks the Citie, kils a thousand

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land

land of them, and mindfull of his oath, giues order to behead fortie thousand, a lamentable cry was raised, and much entreaty vsed, but to small purpose. The vow of the *Persians* neuer alters, nor could he be dissuaded, till the *Muslie*, or sacred messenger, assures him, *Mahomet* by reuelation told him, his oath might be dispenced with, so fortie thousand were beheaded, no matter what, to which at length he is content to, whereupon a generall massacre of all sorts of beast executed, the harmelesse often suffering for the nocent, and this monument of mercilesse mercy, was reared higher then any *Mosque* in that Ckie, though now growne ruinous.



A like Trophee, was built by cruell *Mustapha Bassaw*, Generall for the Great *Turke Amurath* the Third, who with a hundred thousand men entred *Persia*, and was repulst by *Sultan Tocomack* the *Persian* Generall, where, in the *Calduran* Plaines thirtie thousand *Turkes* lost their liues, and only eight thousand *Persians*, of whose heads *Mustapha* made a monument for his deare bought victory, and horroure to the *Persians*.

Hence we Iournied towards the Court which then was in *Hircania*, neere the *Caspian* Sea, first night to *Reig*, hence forward traueled all the night and reposing (I cannot say sleeping, the Gnats so troubled vs) all the day.

We had guides and a Conuoy to direct vs, the Starres were theirs; without whose ayne there is no certaintie. The Sunne is so fiery and makes the Sands so scalding on the day time, that it then prohibits Pilgrimages.

Hence to *Sardaban*, sixteene miles from our last *Manzeil*, next night to *Whong* seuen and twentie miles, and next to *Tamgehawt*, a House and Garden of the Kings, giuing place to few in *Parthia*. The house is small in compasse, not affording about a dozen Chambers, but the Ornament is Gold, enameled andargeted very daintily: the Garden is North from the House yet ioyning to it, it has six feuerall discents, each part giuing eightie paces, & feuentie broad, tis watered by a cleare riuolet (tho litle) by whose vertue it abounds in Damaske Roses and other flowres, plentie of broad spreading *Chenar-trees* (which is like our Beech) with Pomegranats, Peaches, Apricockes, Plummes, Apples, Peares, Chestnuts and Cherries. It has Echoes, naturall Grottoes and Labyrinths, made by art and nature. It enioyes a Hot-house well built and paved with white Marble, and these are the rarer, because they are seated and walled about, in a large euen Plaine, rich in nothing but Salt and Sand.

Hence wee rode to *Bawt*, (which signifies a Garden too) next in *obligamy*, both these are Houses belonging to the King, who twixt *Spawhawn* and the *Caspian* Sea has a House at euery twelue miles for entertainment.

This nights traualle was bettered by *Cynthia's* candor, and behoofull, because wee trauelled through a miserable inhospitable wilde Desert of Sand, ten miles broad, and the length ten times so much. The sands by the fury of Tempests lies in great drifts; like mountaines, so light and vnstable, that the high wayes are neuer certaine, whereby passengers are oft inuolued and ouer-turned, they and their Camels, and so perish in the mercilesse sands; to preuent which danger (as much as can be) the King causes euery three miles a Castle to be builded for a safegard against stormes, which though strong & spacious yet (because their foundation is sandy) are in *March* or *September*

N 2 yearly

yearly torne afunder in peece-meale, and no figne left of their once being there.

That night we rode thirtie miles, and next night to *Suffedaw* one and twentie miles, next to *Siacow*, wherein is a Carrauanf-row of white free stone, and the first building of that materiall, I faw in thofe parts of *Parthia*.

A Salt Desert.

That night we rode thirtie miles, moft of which was ouer a broad caufey built by incredible labour and expence, ouer a miserable Desert, nothing but Salt (not vnlike pure Snow) where note that the whole Wildernesse is fo deepe and boggie, that Horfe, Camell, or Elephant, if they goe from the Caufey, are plunged and buried in the Salt and Bogge, yea, many out of curiofity and ignorance haue perished in it. The danger is added, by reason of Theeues who keepe the paffage, no way but backe vpon the fame Caufey shewing way for flight or defence, and fo foone as wee had paffed securely the Salt Desert, we rode ouer, and about hils fo high and glomerating, as if *Olympus* had bene cut into *Dedalian* Labyrinth.

From *Siacow*, we rode next night ouer another falt and vast Desert, the ground of like danger and trouble, in which many thousands haue also perished, and would yet be loft, had not the King caused a like large and deepe grounded Caufey be built for their securitie, this nights journey was two and twenty miles.

Whence next night vnto *Gezz* a Lodge of the Kings, eightene miles distant from our last dayes rest, which moonlight night, we rode through the bottomes of tranfected *Taurus*, whose stupendious forehead, wets it felfe within the Airy middle Region. The lane or paffage is fortie yards wide, the hils on either fide towring as I haue spoken of, the inhabitants fay that *Mortis Haly* (their renowned Prophet) cut this maruolous paffage with his flicing Semiter, that his people might paffe more easily.

How false foeuer that be, this is certaine, that twelue yeares past, a very valiant and famous Thiefe, with fise hundred horfe and three hundred shot, was Lord of this straight, and receiued tribute from all passengers.

A famous Christian knyght
Mahometan,
and is faine.

This aggravated the *Persian* King exceedingly to be fo bearded, and propofed a great reward and honour to any that could vanquish him. I was knowne to moft of them, this Thiefe neuer refused the Combat againft one or twentie: Yet an *Armenian* Christian of more courage then grace affronted him, fought with him a long space, and after much adoe flue him. When suddenly the Mountainers fell vpon him, and to his fuccour an ambush of *Persians* opposed them, ouercame and cut them all in peeces.

The *Armenian* returns to the Court with victory, had his reward, and became fo full of vain-glory, and hopes that hee turned
Ma-

Mahometan, and was made a *Sultan*, but fee the vengeance purfuing him (for who can be secure without a Saviour) he continued happie in many fights and employments againft the *Tartar*, yet the iealous King, notwithstanding his deserts and expectances, three yeares afore our being here, by secret warning from the Emperour, by *Lola-beg*, had his head cut off, and felt a terrible reward for his Apostasie, which drew aforetime many a teare from the distressed Christians their inhabiting.

Hence we trauelled to a Towne called *Halnary*, eightene miles from our last *Manzeil*, this place afforded plentie of good Water, Wood, Oliues, Corne and Walnuts.

Next night we came to *Perifcow*, eightene miles distant, which Towne is in the latitude of thirtie fixe degrees: Tis famous through all *Media*, is gouerned by a feuerer Iustice called *Mahomet-beg* a *Darragud*, who at our entrance, cut off the nofe and eares of one, the hands of a second, and hanged the third, their fault only the stealing a trifle, of two shillings value from a footman feruing an *English* Merchant liuing in *Spanhawn*. Another peece of Iustice happened that eue. A Farmer for lying with a Whore (as she fald) againft her will, *Mahomet-beg* commands an Executioner to geld him, the poore man, entreated hard for his vfefull parts, fo did his Wife, and by mediation of friends, and thirtie pound fine to the *Darragud* or Iustice, he satisfied for his errour.

Iustice of Ma-
homet-beg.

Perifcow is famous for the Court oft there refiding, yet is the Kings Houfe of no great beautie, it shewes the ruines of a Castle, and is moft lonely in this, that her water is sweet and the earth produces grasse and fruits in some measure, the Towne is fet vpon the brow of a great Hill, and thence takes her denomination.

On the fifteenth of *May*, as we ranged on some part of *Caucasus*, at our first view of the *Caspian* Sea, fo great a storme of wind and raine beat vpon vs that wee not only lost our way, but our felues, and at length wraffled to *Geer*, having first paffed through the Straits of *Mo- zendram*. That nights journey was foure and twentie long miles, next night foure and twentie more, and next to *Allianari*, one and twentie miles distant from our last nights lodging, which Towne is full of wood and water, and abounds with Partridge and Pheasant, next night to *Nekaw*, fise and twenty miles, and fo to *Asharaffe*, where the King of *Persia* then was. The King hearing of our Lord Ambassadour, sent the Gouernour of the Citie and about fiftie horsemen to conuoy him to his lodging.

Caucasus porta.

A Description of Aſharaffe in Hyrcania.

A ſharaffe or Abaſſraffe, in the Kingdome of Hyrcania, is in the latitude of thirtie eight degrees ſeuentene minutes, and full North from *Spanhawn*, as the Pole-ſtarre (which is of a third magnitude, in the tip of the little Beares taile) aſſured vs; this Citie is diſtant from *Spanhawn* three hundred and thirty *Engliſh* miles.

Hyrcania is now called *Mozendram*, is limited on the North with the *Caspian* Sea, on the South with Mount *Taurus*, hath *Zagathia* on the Eaſt (which is part of *Scythia intra Imaum*) and to the Weſt *Media*, or rather ſome part of the leſſer *Armenia*, vpon whose tops the Arke reſted. The Countrey is full of Woods, amongſt which are Oakes, though the people vſe them little on the *Hyrcan* Sea.

Araxis, from the *Tauriſian* Mountaines, (as *Protony* writes from *Sagapene*, *Colthyas* and *Seducame*) waters and fattens this peacefull Countrey, to perfect which, thee is diuided and ſub-diuided ſo oft and into ſo many ſtreames and Riuiers, that from an ample Riuer, ere ſhe kiſſe the *Caspian*, ſhe loſeth her pride and giues leaue to waide through her deepeſt channell.

The Countrey of old, and yet abounds with Tygres, according to the Poets Songs, *Hyrcanaque admorunt vbera Tygres*, whose like companions, are Wolves, Lions, Wild-cats, Bores, and Scorpions; amongſt which rabble may be catalogized, the ſwarms of Gnats, Flies and Snakes, that peſtered vs to our woſull remembrances.

By ſome, this Kingdome, has bene called *Corca*, by others *Girgia* (meaning perhaps *Georgia*, which is *Iberia*, twixt the two Seas) ſome againe *Caspia*, *Steana*, and *Diurgument*, which Titles, as queſtionleſſe they haue bene ſubieſt to inuention, ſo the errour is not great, ſince we are ſure it is old *Hyrcania*, knowne with trouble to the victorious *Macedonian Alexander*.

The people are ciuillized (as ſay the *Persians*) ſince they haue called *Abbas* their Conquerour. Their Countrey is vſefull for paſſage into *Tartarie* and *Thurcomania*, and therefore has endured no ſmall troubles to defend its right. Tis pleaſant and rich, and therefore a bait to allure her Sun-burnt and famiſht Neighbours to extenuate her plentie.

The people of old, thought to forbid *Achilles* ſucceſſor his deſired entrance, by twiſting one tree to another, forcing the vnwilling boughes to bad ſubiection.

But hee that had diſſected *Gordions* knot, though very myſticall, with

Alexander the
Great,

with the ſame ſword annihilated their ſimple policies, and ſubjugated them.

The Countrey is (as I haue ſaid) full of Wood, which, both befriends them againſt Winter colds, and ſhades them from the parching Sunne, both which in their ſeaſons are there extreame; in thoſe Woods lurke ſauage creatures, Leopards, Tygres, Wolves, Foxes, Apes, Antilopes, Red and Fallow Deere and ſuch like, but in greateſt number and offence, ſwarms of Gnats and Flies, and ſtinging Scorpions: they are ſmall in bulk, but fierce in their venomous diſpoſitions, he that is ſtung if he eſcape death, is franticke twentie houres at leaſt: and no better remedy then (like *Achilles* ſpeare) to turne a Scorpion into Oile, and apply it to the place offended. The *Hyrcanians* thinke to preuent their poiſon, by Charms which they tie about their armes, yet it ſometimes failes them, and then the cauſe is there that dayes ſinne, themſelues excuſing it.

Remedy againſt
Scorpions.

The prime Cities of this Kingdome are *Farrabant*, *Aſharaffe*, *Periſcow*, *Omoall*, *Barſuſhdea*, and *Derbent*, moſt of which places are watered by the Riuers, *Araxis*, *Connack*, *Obſel*, *Cyre*, *Rha* and *Chelſell*, from the Deſarts of *Lorr*, and together with ſeuentie mouthed *Volga*, from *Muſconia*, empte themſelues into this *Caspian* Sea, which though turbulent, wee ſaw neither ebs nor flowes (yet neuer over-flowes) and has no commerce or entercouſe with any Sea, except (as is credible) it be ſubterranean, into the *Euxide*: and is leſſe wonderfull, remembering the flood *Zioberis*, which ariſing out of *Taurus*, hides it ſelfe thirtie miles vnder ground and opens it ſelfe againe, and mixes with another Riuer in that Countrey called *Rhodago*, both which run into the *Caspian* Sea. And Tradition tels vs that the Monarch *Alexander* to find the truth of this report, made two Oxen be throwne into *Zioberis*, who were ſeene to riſe againe at *Rhodago*. The like is reported of the Riuer *Niger* in *Aſrique*.

The *Caspian* Sea is in compaſſe neere three thouſand miles, tis from North to South, ſeuene hundred and odde miles, and from Eaſt to Weſt ſixe hundred, tis in forme Ouall.

Hyrcania affords Rice (neere which fields tis vnwholſome dwelling, by reaſon of the water which ſtands ſo long ouer it) with Barley and Rie, and fruits in great plentie.

The people ſpeake the Language of *Persia*, their apparell like the *Iriſh* Trooſes, their heads haue a high woollen Cap, ſuired with their ſheep-skins. They are affable, and delight in nouelties.

Howbeit the *Persians*, if one may beleue them, report merrie ſtories of theſe *Hyrcanians*, making the men brutiſh and the women vnchaſt, that they are very faire and amiable (which we credit, ſtanding ſo) and ſo kind and louing vnto Trauellers, that vpon any ſignall, they will receiue them, and hold it a point of rudeneſſe in the *Virgins*.

gins, if they be coy or disdainfull vnto strangers, this the *Persians* say of them: but in all such reports, sure I beleue them not.

Alsharaff.

A *sharaffe* has two thousand houses in her, shee is seated in a Plaine, and not aboue two miles from the *Caspian* Sea, the Towne has but of late got the Kings residence there, and therefore is not so great nor beautifull as *Farrabaut*, five miles West, where also the King has a stately Palace, but two miles from *Alsharaffe* he has a most pleasant house called *Abassebaut*, excelling all the rest for prospect, imagery and deuices by water-workes.

The *Buzzar* in this Towne is but homely, nor enioyes shee any *Mosques*, or Prophets to be spoken of.

I will giue a relation of the Court, & of our Ambassadors Entertainment and Audience, and so will on, in the illustrating other places.

The Ambassadors entertainment by the King of Persia.

After our Ambassadour had reposed himselfe foure dayes in *Alsharaffe*, the King sent a *Coozel-bash* to him, with commendations, and that next day he would giue him Audience, accordingly next day, which was our Sabbath, and with them a day of Ceremonie, being the first day of their great Fast and Feast (for on that day tis not permitted to eat or drinke, but after Sun-set they doe both excessiue) this Feast is called *Ramazan*, *Ramdam* or *Ramadan*, our Ambassadour, with Sir Robert Sherley, and seuen or eight *English* Gentlemen his followers, set forwards to the Court: and this I remember our Ambassadour tooke it ill, none came to vsher him, or shew the way. For that morning hauing sent to *Mahomet Ally-beg* the great Favourite to that end, the Infidell returned a footman, whom our Ambassadour scorning, sent backe, and so proceeded with his owne Company.

At our alighting at the Court gate, an Officer led vs into a little place, hauing a prettie Marble Pond or *Tancke* in Centre. The rest spread with silke Carpets, where our Ambassadour and the rest stayed

two

two houres, and then were feasted with a dish of *Pelo*, which is Rice boyled with Hens, Mutton, Butter, Almonds and Turmerack: but how meane soeuer the diet was, the furniture was excellent, pure beaten gold, both dishes, couers, flaggons, cups and the rest.

Thence we were led by many *Sultans*, through a large, delicate, and odoriferous Garden, to a house of pleasure, whose Chambers both viewed the tops of *Taurus* and the *Caspian* Sea.

Into this Lodge we entred, the low-roome was round and spacious, the ground spread with silke Carpets, in the midst a Marble *Tancke* full of Chrystalline water (an Element of no small account in those Torrid habitations) and round about the *Tancke*, vessels of pure Gold, some fild with wine, others with sweet smelling flowres.

Thence into a Chamber, furnisht in manner as the former, but with three times more vessels of Gold, set there for pompe and obseruation.

At the end sate the *Potshaugh* or great King, crosse-legged, and mounted a little higher then the rest, his seat hauing two or three white silke shags vpon the Carpets.

His attire was very ordinary, his Tulipant, could not out-value fortie shillings, his coat red Callico quilted with Cotton, worth very little, his sword hung in a leather belt, its handle or hilt was gold, and in regard the King was so plaine attired, most of the Court, had like apparell on for that day.

Yet the Plate and Iewels in that House argued against pouertie, a Merchant then there, imagined it worth twentie millions of pounds.

So soone as our Lord Ambassadour came to him, hee by his Interpreter deliuered briefly, the cause of his journey which was to congratulate his victorious successe against the *Turke*, to renew the Traffique of Silke, and other things to benefit the Merchants, and to see Sir Robert Sherley purge himselfe from those imputations laid on him by *Nogdibeg* the King of *Persia* his late Ambassadour.

The King gaue him a very gracious reply, and whereas he thinks it honour enough to let the great *Turkes* Ambassadour kisse the hem of his Coat, and sometimes his Foot, he very nobly gaue our Ambassadour his Hand, and with it puld him downe and seated him next to him crosse-legged, and calling for a cup off wine drunke to his Master our famous King, at which he put off his Hat, and the King seeing it, put off his Turbant, and drunke the cup off, which our Ambassadour pledged thankfully. And the people thought it a strange thing to see their King so complementall, fortis a shame with them to be bare-headed.

The Chamber wherein he was entertained, had the sides painted and gilded very beautifullly, though indeed the Verse may be inuerted, *Materia superabat opus*, and not *materiam*.

Round about, with there backs to the wall, were seated fiftie or

O

sixtie

Ramdam, is
their Lent, and
Byram their
Easter.

sixtie *Beglerbegs*, *Sultans* and *Chawns*, who sit like so many Statues, rather then living men. The *Ganymed* Boyes goe vp and downe with flaggons of wine, and fill to those that couet it.

The day before this Ceremony, the King rode to hunt the Tygre, accompanied only with two hundred Women, his Wiues and Concubines, most of them were attired like courageous *Amazons*, with Semiter, Bow and Arrowes, the Eunuchs riding abroad to prohibit any to come in view of them, the penaltie is no lesse then losse of life, a deare price for Nouelties.

And though for the most part, when the King is in a Progresse, he has sometimes ten thousand, other times twentie thousand *Coxel-bashawes*, or Souldiers of best reckoning, yet at our being then at Court, two thousand was the most, then attending him.

I will relate his seuerer iustice, acted at our being in *Hyrcania*, a poore man who had travelled from *Cabull* in *India* a place though belonging to the *Mogol*, yet *Candahor* and much of *Arachesia* conioyning it, is wonne from them by the *Persian*) this poore man after so long a iourney, got to the Court, and the weather being very sulphurous, affected rather the grasse to sleepe on then the Towne, tis so pestered with Musketoes, Flies and other vermine, his businesse was not much, yet had better, beene none at all.

It was his ill fate, to be a sleepe, as old *Abbas* was going a hunting within the path, the King saw him not, but his pamperd horse started at him, whereat immediatly the King sent a broad Arrow into the poore mans heart, and ere all his followers had past, the man was kild a hundred times ouer, if so many Arrowes could haue forfeited so many liues, in imitating the King, as if the deed were good and commendable.

A Souldiers Wife abounding with more Lust then Loue, complains to the King, her Husband did not satisfie her, whereat hee makes her be coupled to an *Asmego*, whose villany and lust tooke away her life.

A *Coxel-bash* here presented him a Petition, the writing did not please him, he sends for the Clarke, cuts off his hand, and made the Petitioner be almost drubd to death.

Two needie Knaues were brought afore him, and condemned for stealing.

The King threatned them more for being ragged and lousie, there by to disgrace his Court, then for the theft. And that they might die neatlier then they liued, he causes new Coates to be put vpon them, and forthwith commanded they should be carried out of Towne and impaled vpon two stakes, thrust through their fundaments.

He has other tortures, as poysons, strangling with bow-strings, men-eating Dogs (some of which the Merchants or Sea-men bring out of *England*, and sell there) and men from their infancie educated

to

to Canibalisme, with many other tortures rather beeseeming a bloudie Tyrant, then so famous a King.

A Duke who is his Vice-roy for *Hyrcania*, seeing a Boy, whose Father was poore (and vnder his command) against the Boyes will, his parents knowledge and the Law of Nature, makes him a Sodomite (which crying sinne, though licensed by their Alcoran, yet force is not to be vied, and therefore haue *Ganymeds* in each great Citie tolerated) the Father of this wronged child prostrates himselfe before the King, and acquaints him with that villany, the King seeing sorrow and truth in the Peasants looke, demands of the Duke, who then was sitting there, how true it was: his countenance bewrayes him. The King hauing at that instant, a Knife in his hand, gives it the poore Father and bids him Eunnuchize him, punishing those parts, that had offended. The Duke durst not startle or entercede the Law of the *Persian*, neuer alters the poore man, executes, as was enioyned him. The King though, continues his iurisdiction to him, and has him yet, his obedient slave or seruant. His *Seraglio* only lost most by that bargaine.

The King by a *Hyrcanian* Lady (which Countrey-woman the *Beggoon* his mother also was, wife to *Mahomet*) had two sonnes, *Ismaell* and another, *Mirza*. *Ismaell* died, hauing not attained twenty yeares, and the yonger brother by right and law of birth and Nations then became heire apparant to his dignitie and expectations.

Shaw Abbas his Father by his other Paramours had many children, but this *Mirza* as endued with the prerogatiues of yeares and birth-right, preuailed more in his Fathers affection, and the establishment of succession, then the other children, obtained by his affabilitie (a vertue of especial lustre and value with the *Persian*) courage, bountie, experience in Armes and other Princely Qualities requisite for the place he liued in, the sonne of such a father, and the report hee aimed at, to beget loue and admiration amongst his friends, and terror with his enemies. Whereby hee got leaue at sundry times, to command his Fathers ready Armies, men apt for action, and no longer satisfied, then when employed, either to enrich themselves by spoile or other aduantages of Warre and Fortune, and by whose skill and his owne valour, he much enlarged the *Persian* Territories, and got somewhat from the *Mogull* towards *Candahor*, from the *Arabian* neere to *Balsora*, and the *Tartar* East of the *Hyrcanian* Sea. So that this *Mirzaes* prowesse and good lucke became newes of ioy and sorrow to the *Persian* and their enemies. His friends from secret wel-wishes breake out into acclamations of prayses and extreme Desarts, and in peculiar fancies eleuated him. Some commend his person, some his excellencie and delight in armes, others his eloquence and all his liberalitie and care. In a word they esteemed him without comparison, and left nothing vnlaide or vndone that could adde ci-

ther honour or contentment to him, who for all this (not like our common spirits, who vpon small aduancement or other attributes deifie themselves and suppose all such additions tributary, and vnder their deservings) stood immoueable, and sorry they accounted him so worthy, in modestie blaming them for doubling his merits, and accusing himselfe of hypocrisie and neglect, to suffer his Acts to be so gilded, and least hee might eclipse the King his Father either in his splendour or content.

And to say truth, his popularitie begot ieaousie and contempt in the King his Father, who out of his suspitious nature, grounded on Tyrannie, his feare of the *Mirzaes* ambitious designs, the inconstancie of the *Persians*, and irritations of some Cabinet Counsellours (enemies to the Prince) about him, beganne to feare him and desirous (though his sonne) to haue him strangled, thus we see how cruell ieaousie is, more cruell then the Graue, and the bloud-thirstie degenerating of Tyrants and cruell men from grace, who as they are by Gods Soueraigne pleasure seated in more eminencie then others, to defend and relieue the distressed and wel-deseruing, turne it into pride and crueltie, diuiding mercie and iustice who delight each other, and such appears in this old *Abbas*, that so farre forgot repentance, for murdering his eldest brother *Emir-hamze-mirza*, a Prince so completely valiant, victorious, and each way worthy, that though the *Turkes* (whose scourge he euer was like another *Scanderbeg*) reioyced at it, yet it drew floods of teares and incessant lamentations from the *Persians*, for the vntimely and treacherous downfall, of such a hopefull, beautifull, and delightfull Cedar, and in memory of whom (being all and the vtmost reuenge they durst to expiate) they solemnized his Funerals with annual teares, and for many yeares exceedingly hated his Fratricide *Abbas*, then ruling ouer them and who by all acts of conquest against their aduersaries, and indulgence for their safeties laboured his ingratiating into their loue, and by a counterfeite deploring what had beene perpetrated, at length obtained it: the thought of this, and posting his pur-blind Father into Paradise, in time forgotten, especially seeing they enioyed their feuerall pleasures in like sort as anciently, and that by *Shangh Abbas* his victories against the *Turke* and *Tartars*, they became redoubted and feared in most of *Asia*. So that for many yeares hee gouerned fortunate and iustly, beloued and honoured, and neuer at a higher pitch attained it, then now, crowning his hostile employments by the victory and brauery of his sonne the admired *Mirza* (himselfe tumbling in wanton pleasures and varietie of delights.)

The Prince in some attempts into *Arabia*, heard of, saw, admired, and after some reciprocall fauours, espouses an *Arabian* Princeesse to his Wife, a Ladie (if report of a *Persian* man of note, be worth the crediting) endowed with such gifts and ornaments of minde, birth, beau.

beautie and loyaltie, as paralleled the best their liuing, and entitled the possessor rich and happy. And the rather, because without exceptions, in the quarrellsome opinions of the King his father.

By this Lady he had two children, *Soffie* and *Fatyma*: both accounted of, by Parents and Grandfire, and pleasing to the *Persians*, who honour the issue of such as descend from Ancestors of courage, high birth, beautie and the like, all which flowed into these two Princes.

All terrene ioyes are mixt with discontent and periods, and old *Abbas*, day by day increasing his ieaousie and enuie to his sonne, intends to hinder his further progresse into glory or other happines. he durst not banish him, least hee should conuert his rage, to affront his vnnaturall Father, and when he thought of killing him by treason in his Army (the innocent Prince at that time, sweating in bloud to redeeme the honour of his Countreimen against the *Turke*) that frightened him, lest when his cruelty disclosed it selfe, vpon apprehension of the murderer, his men in reuenge and detestation of his Tyranny might rebell, or ioyning with the enemie, to his irreparable losse of purse and honour. So that he resolved to execute him at the Court, when farre from friends and where he could bestaine an inuented crime, so without more procrastinations, he sends a shooter or footman to him, and (all excuses set aside) to post to Court: where the businesse should then be told him.

The Prince, to forget their amazement and ill opinion of him, declares the message and assures them of his flying speed thither and backe againe, and without more ceremonie hastens to receiue instead of thanks, destruction.

His arriual was quickly knowne to his father *Abbas*, who sends him word he was not very well, and desired him to repose where they should carry him, and ere long hee would come and welcome him.

The credulous Prince, without any suspect of treachery (inuincible signes of honestie and a sincere mind) follows the man appointed to shew his lodging, whercinto, (so soone as that seruant was departed) enters at a trap-doore, seuen great Villaines, deafe and dumbe, armed with Bow-strings and bloudie minds, whose habit and weapons without other Interpreters, assured the amazed Prince that he was betrayed, and sealed to destruction. If oratorie or other submissiue signes of entreatie could haue begot pitie or intermission from these hel-hounds, but only till he knew the cause of this vnnaturall proiect, he had afforded it, but knowing they were deafe in bodie and soule, inflamed with rage and sorrow, that hee wanted a Sword or other Weapon to defend himselfe, hee flew vpon them all, one after another, offending them by rare force and agilitie, a long time preventing the noozes to fasten on him, which they threw in-

incessantly towards his necke, presenting pale death in their terrible twangs, and armed with integritie and innocence, ere they could strangle him, he sent three of them to the Deuill, to receiue their recompence, the other foure seeing their danger, re-enforced their actions, and at last fastned on him, who quite spent with rage and op-
posals, fell downe dead, and as craving a cessation of that horrible fight, and that they would not equallize him in the manner of his death, to abiect Dogs. But these Canibals continued their cruell cowardize both dead and liuing, and had surely finisht their villany, had not the King then entred and preuented them (who some say, was a secret spectator of this vnparallel'd barbarisme) hee forthwith, commands his tired armes to be pinnioned, and ere he had fully recovered his senses, makes a hot flaming Steele be drawne afore his eyes, which though giuing no great paine, yet tooke away his eyesight: forbidding him for euer any more sight of what hee loued, wife, children, friends, and endeared Souldiers. And by this excessive impietie, *Asa* lost her chiefeest Iewell, *Mars* his Darling, and *Persia* her incomparable treasure, now vndone, blind, imprisoned, and hopelesse of any ioy or honour euer after.

This could not be so secretly committed, but in time, all *Persia* knew it, and lamented it with teares for him, and imprecations of all mischief vpon the Authours of it: his Army were of long time implacable, but when they saw it was past remedie, and the King would in time, serue them with like sawce, if they continued refractorie, they retired, and buried in murmure and forced silence, what their hearts fully and freely discours'd vpon.

So soone as the blinded Prince, perceiued himselfe imprisoned (which hee saw with the eyes of griefe and vnderstanding) hee was more then half-distracted, exclaimed vpon his bloudie father, curst his birth-day, and vowed the Kings destruction and his Favourite's, if it lay in his power to see or touch them; but when he cald to mind his impossible desires, he roared hideously, and in a word, exprest all true symptoms of madnesse and desire of reuenge, till his afflicted Kinsmen and companions, flockt about him, and dictated patience: which they bettered, by relating their owne *quondam* greatnesse in bloud and offices, till by the like dislike and mutabilitie of *Shaw Abbas* his humours, they were degraded, trod vpon, mutilated, some their eyes put out, some their eares and noses cut off, and others in other members, here captiued and almost famished.

In those discontented times, the King mouing like *Saturne* in the highest Orbe, deliciously tooke his pleasure, and on all sides stood free and firme against stormes or other accidentall causes, able to withstand his quiet.

He surfeited in varietie of pleasures, but none tooke him so much as the beautie and pretie discourse he obserued in *Fatyma* (daughter to

to his blinded and enraged sonne) which Ladie, though not seuen yeares old, in such sort enchanted doting *Abbas*, that nothing could resist well without *Fatyma*, none gaue him mirth, saue *Fatyma*, and if enraged against any, no better reconciliation then by *Fatyma*, so that Court and Kingdome wondred at his loue to this wittle Ladie his beloued grand-child, whom when aged two yeares more, he purposed a marriage with an *Arabian King*.

Nor had King *Abbas* all the benefit of this little Lady, for though, she had all possible delight and pleasure at the Court: yet neglected she no part of dutie, but came very oft into the Cittadell to ioy her father and releue his wants; for that none saue shee, durst aske the King for their allowances, without apparant danger of displeasure and life withall; if it hapned he was displeased, though in other matters, whereby the royall (but most miserable) prisoners at sometimes, were neere famished, none daring to releuee them, lest the zealous King might haue them in suspition.

Thus by this good Lady gained they what formerly they pined for, euen food and comfort. But as the Deuill is neuer sild with villany, bloud, or horrore, so he exasperates this blinded Prince her father to a strange reuenge (sonne of a father both vnnaturall) for thirsting after it though neuer so terrible, in a Deuillish apprehension, hearing of his fathers immoderate ioy and pleasure hee tooke in *Fatyma*, whom too (reuenge excepted which whield him headlong to perdition) he affected exceedingly the law of Nature, (for wee name not grace in these Catastrophes) her infinite deservings, as loded with admirable beautie, a delicate spirit, sweet behaviour and charitable acts surpassing child-hood, forced him to conceiue well of her, and with he had some meanes to be reuenged, but this word reuenge he still harpt vpon: it was his food, rayments, sleepe and chiefe delight, for all the rest were comprehended in bloud-thirstinesse. Which wicked designe at length he accomplishes, for one time when his sad Wife and sonne were sitting by him, prettie *Fatyma* came in with reliefe vnto her father, and by all actions of loue and dutie to shew her selfe obedient, such time (curst time) as this young Princeesse plaid about him, the Prince called her, who readily came to be made much of, but see a horred entertainment, for in stead of loue and kindnesse, with admirable celeritie and rage, grasping her tender necke with his strong and wrathfull hands, whirling her about, ere shee could begge for pittie or helpe, the cruell father threw starke dead vpon the floore his daughter *Fatyma*, and in her the ioy of parents, excessive delight of the aged King, and sole ornament and comfort of all that Kingdome: the poore Princeesse struggled and cried out against him, that it was *Fatyma*, little thinking, hee therefore kild her, because *Fatyma*. But hee hearing his sonne *Soffie* was there too, in blind sort pursued him, who to his good fortune escaped downe

downe staires, and some yeares after at his Grand-fires death, was crowned King of *Persia* at our comming thence.

So soone as old King *Abbas* heard of this sad accident, hee fell into such passions of rage and sorrow, that each man feared he would become his owne Executioner: and though many pittied him and were sorry for the cause, yet none durst comfort him, fearing his impatient nature, but left it to time and the Kings owne courage and providence to mitigate his dolours.

Yet, to expresse how ill he tooke so foule a murder (hypocritically masquing his former cruelties) sends threats of terrible satisfactions, as famine, strapadoes and other punishments to the enraged Prince his Sonne. Who, by the Messenger returned his father many curses, hopes of better reuenge and wishes of ten thousand miseries to fall vpon him, and in this chollicke and melancholy temper he spent two sad dayes, and in the third gaue a period to his miseries in this World, by supping a delighted cup of extreame poyson, and when his death was told the King, he commanded some Noble men to see him buried, but not where harmelesse *Fatyma* was entombed.

The sad Princeesse his wife, surfeiting with sorrow and discontent mewed her selfe vp, and since that time has seldome bene scene to any, so that the certaintie of her life is doubtfull vnto many. Except now her sonne *Soffie-Shan*, (succeeding his royall Grandfire *Abbas* in the *Persian* dignitie, and crowned at our comming thence) hath since disswaded her from that solitary and vnfitting life, and to afford her some ioy then, rather then for euer to liue without it.

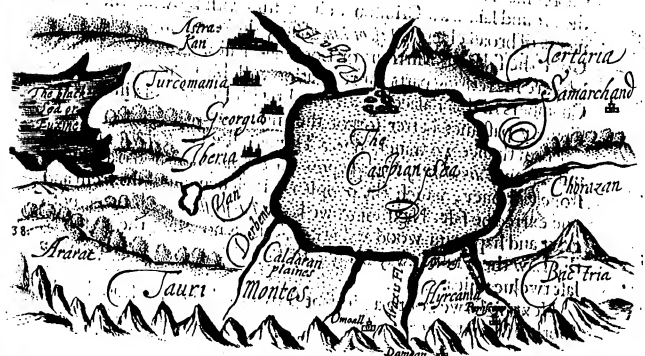
But of what courage, ingenuitie, or inclination King *Soffie* shewes himselfe, I cannot giue the Reader satisfaction in, in that we parted thence, iust at his Coronation, and his yeares cannot yet beget discretion in full measure (being not aboute fiftene) but it appears partly, that he is truly of the *Abassian* pedigree, for so soone as he got securitie of the Diademe, hee cut off *Mahomet-ally-begs* head (his Grand-fathers only Fauourite) to be heire to his estate, and to content his Guardian *Emangoly Chawn*, Duke of *Shiras*, and since has shewed his Guardian such another curtesie, Anno 1631. by making headlesse the *Beglerbeg* his eldest sonne, vpon small ground of reason, except to beget terrour in other his high-minded subjects.

The beginning of June the King departed *Asharaffe*, by the straits of *Mozendram*, going to *Casbeen*, where hee bid our Ambassadour meet him for his dispatch.

Hee sent vs another way by Mount *Taurus*, that wee might see the rest of *Hircania*, the better.

Sir *Robert Sherley* left vs awhile, and travelled to the Court in company of a *Georgian* Ambassadour, and at this time an Ambassadour from the *Tartar*, tooke his leaue and departed home by *Samarchand*.
From

From *Asharaffe*, wee rode to *Farrabaut*. (into which wee entered vpon Whitunday) a Citie extending to the Sea of *Bactria*, *Hircan* or *Caspian* Sea.



A Description of *Farrabaut*, and the *Caspian* Sea.

Farrabat or (*Bant*) lies one mile from the *Caspian* Sea, it is the best Towne for beautie, greatnes and wealth in the Kingdom of *Hircania*.

It is watered with a streame of fortie paces broad, which arising from Mount *Taurus*, here embowels it selfe into that Sea, it abounds with fish of most sorts, and is furnished with a few little Canoes or Boats made of one Tree, and is capable to receiue eight men in faire weather, in this River are some long, deepe prams, fowed together with hempe and cord (but vnpitched or calkt.) In these the *Musconian* Merchants, saile downe *Volga*, ouer the *Caspian* Sea, and arrive at *Farrabaut*, to traffique for raw silkes, which they transport to *Mosco*, and through *Russia*. These ships ordinarily come thither in *March* and returne in *July*, so that with a faire winde from *Farrabaut*, they doe crosse the Sea, and get to *Astracan* in eight or ten dayes saile.

Farrabaut glories aswell in her two large and beautifull *Buzbars*, and fragrant Gardens, as in a sumptuous Palace of the Kings, seated
P
neere

Mahomet the
Great Fauou-
rite beheaded,
and the Begler-
beg of Shiras.

neere the riuer at the North end of that Citie, the Court and shades of pleafant trees afford delight from each Chamber in the Houfe, the roomes are vniforme, three of them especially rich in furniture, the ground laid with Crimfon Veluet, ftuff with Downe, the Cae-ments of broad cleere *Mufcouian* glaffes: the top richly imboft with Gold, the fides all Mirrours or Looking-glaffes. And thefe Cham-bers are his retiring parts for recreation with his Concubines, other Chambers in this Palace, are wrought with Pictures of vile and vn-fermely paffimes, better forgot then memorized.

From thence we trauelled to a Towne called *Chacoporo*, twelue miles from *Farrabant*, seated vpon the *Caffian* Sea, it has a Riuer a ftone caft puer, which the people fay is eleuen moneths frefh and one extreame falt. Next night we lay in *Barfrufidee*, a Towne both great and happy, in wood and water, but has no wine, the reason is, the Law there takes away his life that drinks any, this is from the laft twelue miles.

Next night we got to a pleafant Towne cald *Omoall*, seated at the foot of Mount *Taurus*.

A Description of Omoall.

Omoall is a Citie built vnder the North fide of the Imperious Mountaine *Taurus*, has three thoufand houfes, and thofe not builded in the meaneft fashion. Tis inhabited by diuers Nations, *Armenians*, *Georgians*, *Temes*, *Persians*, *Hircans*, *Curdies*, *Taurifians* and others whereby feuen feuerall Languages are fpoken in this Citie.

The place is fruitfull and blessed, aswell in her present prosperi-ty as antique greatneffe, fhee was anciently cald *Nabarca*, and fa-moufed for a dreaming Oracle, long time of diuine *Affream* among them. In which age it was the Metropolis of that Kingdome, to this houre testified by her ruines about her, howbeit as yet fhe excels in the rareneffe of a Caftle (fecond to none about her) which befides the well compofed Architecture, affording no fmall pleafure to the eye, it has sweet Gardens, repleat with fragrant flowres and choifeft fruits. And for her defence is inclofed by a deepe trench, which fild with water yeelds aswell profit as defence.

Clofe by is a Church or *Mofque*, in which lie intombed foure hun-dred fortie foure Princes and Prophets of that Kingdome, many of whose Tombes yeeld admiration to the beholders, principally that of *Meer Agomaden*, to whose adored Shrine are daily offered fe-rious Deuotions; at my entrance I found twenty ancient well appa-
relled

relled *Arabians*, clofe by Prince *Agomaden*s Graue, fet round with each an *Arabian* Booke before him, out of which with great Mo-defty and wel-tuned Songs they celebrated to thofe dead Princes, a long continued lamentation, wherein they were fo ferious, that though they faw me, they continued their dolours till the end, and then very curteoufly arofe and bid me welcome, fhewing mee all I defired in their Temple.

The people are very courteous & the women beautified with com-plement and daintie feature: one day, when the weather was exce-eding hot, I went to the water-fide (neere the bridge ouer which the night before we entred the Citie) where thinking by helpe of many Popler-trees to shade my felfe from outragious *Phaeton*, feuen or eight beauteous (but not bafhfull) *Damozeles* fuddenly, naked, came forth of the riuer to admire my habit, hauing netter feene, any *Enro-pean* there before, fome wonders at my clothes, fome my fpires, o-thers my haire (differing from the mode of that Nation) by which I became iealous of their honefty and left them, but by enquiry I per-ceived, it was an affected nouelty, and when the men (fuch time v-fually as the fonne, is in his Meridian) goe to fleepe, the women then enioy the riuer, and coole their heate, in both kinds too much abounding there.

Their habit is only a fmocke of Callico Lawne, wrought at hands necke and skirts, with filke and gold.

From *Omoall*, wee roade to a place cald *Larry-John*, the diftance thirty miles, at which Towne, ends the Kingdome of *Hircania*, and the entrance to Mount *Taurus* takes beginning.

Mount Taurus.

Our journey lay fometimes through inhospitable Straits, o-ther times ouer moft ftupendious Hills, the breadth from one fide to another neere fifty *Englifh* miles, the length fiftene hundred, towring in a ledge of Hills from *Armenia* vnto *India*: indeed after two dayes afcent we got fo high, that we might fee the middle Region vnder vs, and we involved in it.

But the height did not fo amate vs, as the danger of descending, the path was fo vneuen and craggy, and the Rockes cut fo vnakdful-ly, that great heed muft be taken in the treading, or a terrible down-fall into a bottomlefse Lake will threaten vs.

Tradition tels vs that *Prometheus* is chained here, his heart is gnawed by a Vulture, his fault only for ftealing fire from *Impiter*, the Allegory is familiar. Hence wee paffe on to a Village cald *Rynd*, where
P 2

where is a Castle so built, vpon the best aduantages of art and nature that it seemes invincible; above, it wants no ground for benefit and resistance, helped with Gardens, flowres, and fruits, and is most happy in a Rioulet of pure water, which pleasantly and plentifully streames through the Castle into the bottome.

In this place, five and twenty yeares agoe ruled a King *Meleek Bahaman* by name, who commanded like another *Pluto*, through these Hills and Dales in *Taurus*, a Prince though confined to small limits, and forced with great cost and care to maintaine his Royalties against the *Tartar* and *Persian*, his great and quarrellsome Neighbours, yet such was his good fortune, his policie, valour and loue vnto his subjects, that though often invaded and by many Princes, hee stood secure, and liued to see the ruine and downfall of many, his late enemies. His only ayme tending to preferue, what his Predecessours had made him heire to, and that his gray haire might goe in peace to an eternall Dormitory.

Thus thought *Bahaman*, and added his endeouours to preserue his thoughts. But *Abbas* the *Persian* and victorious King, whose resolutions were all for conquest, whose doings were euer turbulent, and whose aspiring conceits most wonderfull: In his returne from the conquest of *Mozendram* (or *Hyrkania*) which he got by perswasion more then force, and by helpe of his *Herians* and *Ouz-beg Tartars*, resolves to be no longer bearded by this mountaynous Prince, who from his dwellings could not only view farre into either Kingdome *Mozendram* and *Sheiroan*, but thereby tooke opportunitie to ransacke his Carauans, anticipate his progresse to the *Caspian* Sea, and turne those Riuers into other sources, which springing from the *Taurisan* Hills, flowed through the *Persian* Territories, and was the sole delight and wealth of all those Kingdomes.

Now though these reasons were coniecturall, in that hee neuer knew Prince *Bahaman* a deceitfull or grating Neighbour, yet *Abbas* playd the Wolfe, who drinking at the Fountain-head, quarrels with the harmeles Lambe for quenching his flagrant thirst at the streame below. And impatient of longer tryall, conuocates a great Army of *Timariots* and *Coozel-basbaes*, ouer whom hee appoints *Methiculi-Chawn* and some other expert Warriours, to see his designs succeed with good hap and victory ouer those defended Nations.

This could not be so secretly intended, but aged *Bahaman* heares of his aymes and prouisions, at which though somewhat terrified. In that his great yeares were more propense to ease then tumult, yet that his faithfull people might not in any thing receiue discouragement or cowardize from his example, whose interest and honour was most, and most engaged: hee provides as a common father for them, and performs each act, requisite in a carefull and experienced Souldier.

Hee

Hee plants Garrisons in places of defence and seruice, leaues naked and destitute of all helpe his Countrey, lest the *Persian* Armie might prey vpon it, and mewes himselfe, his Wife, two sonnes and ten thousand men in this aforementioned Castle, stored with prouision and victuals, sufficient for a five yeares siege against the Enemy.

The *Persian* Generall with thirtie thousand men, hasten towards *Taurus*, where at their first ascent, they were troubled by some Mountayners, set their purposely by King *Bahaman*, these with Darts, and rowling stones vpon them, for some time endamaged the *Persian*, but could not prevent their resolved passages: and after some small skirmishes, encamp themselves before this Castle, hauing heard by some prisoners, that *Meleek Bahaman*, the two Princes and force of all the Kingdome was there included.

Methiculi-beg, when he had well viewed this inaccessible Fortresse, halfe despayred of subduing him, for besides the strength of men and wals, he saw it was impregnable, such was the great height of the Castle and the perpendicular ascent, two mayne defences wherewith nature and industry had graced it.

Some attempts he vsed but inuadable; to shoot Darts or Arrows at it, was one with ayming at the Moone. Some small shot they had, but too weake to penetrate Rockes, and great Ordnance (which only was auailable) they had not, wherewith either to affright or batter them.

So after many tedious brauadoes (wherein the *Persian* received stones for their arrogancy) the Generall (not daring to returne without the victory) finding force nor patience of any value, turnes *Machianillian*.

He summons them aboue to parley with him, which being granted by his Herald he presents him many protestations of loue and desire of friendship, that his Warre was grounded only to satisfie *Shaw Abbas*, who had sworne to be reuenged vpon them, for offering in old times some hostile affronts vnto poore passengers, and to prevent his conuerting the Riuers other wayes then hee enjoyed them, that seeing his surmises were without true ground or reason, hee saw no obstacle, that ought to forbid a new league of peace and vnitie, and to strengthen his Ambassage, that it might shadow truth, and beget beliefe the readier, presents the aged King with Tulpants, Semiters, Pearles and some other inticing Iewels, withall entreats him to come downe and taste a Banquet, swearing by *Morris Ally* and King *Abbas* heads, by Paradise and the eight Orbes, that he should returne in safety, and he most desired it, that some Articles of agreement might ensue their parley.

The King (who euer affected peace) heares his messages, receiues his presents, and becomes too credulous of the *Persians* honestie, his Wife and Sonnes dissuade him from it, tell him examples of their hy-

hypocritie, and by many wayes seeke to diuert his iourney, but neither those, nor the teares his Souldiers shewred to begge his stay, (vowing to mayntayne the defence, to the last man) could hinder his destiny, but downe he goes, and finds the Generall ready to embrace him, leads him to his Tent, bestowes a Bahquet on him, and at night imprisons him, regarding neither his vow, honour, nor engagement.

Meleek Bahaman, perceiues the losse of his liberty when past recovery, rememorizes his sonnes aduice and teares shed by his loyall subjects to diuert him, which now hee resents and tearmes Elegiac.

And in these fruitlesse sorrowes, the *Persian* Generall summons the youthfull Princes to descend, if they respected the addition of new honours to themselves, a period to this warre, and (which was most) security and life to their indulgent King and Father, all which by discord, and denying to come downe would be denied them, be an infallible Theame of endlesse troubles, and beget an eternall monument of shame to their posterity.

The two Princes considerately first demanded their imprisoned father, and then they might worthily credit the *Persian*, otherwise he might iudge them, worse then Ideots, the villany and breach of promise towards their Soueraigne, being so true and fresh amongst them. They might aswell desire the Castle and other Royalties, as demand the Owners of them, and by whom subsisting, other answer they would make none, this excepted, that the King of *Persiaes* ill-grounded ambition would neuer prosper, that though of long time he had politely auoided the Epethite of a Tyrant. This would rub afresh his former injustice and anatomize him, so cleerely, that all *Asia*, would not only suspect him, but account him odious, that all men might see apparantly his auarice, who commanding ouer many and fruitfull Prouinces, could not be contented, without subjugating a Nation, neuer wronging him, a King whose Antecessours had for more ages gouerned *Larry Ioon*. Then the posterity of *Ismael* had done *Persia*, and a Countrey so cold and barren, that more then title, the *Persian* could not make any vse of nor benefit of addition, saue ostentation.

When these words were rehearsed to the Generall, hee was mad with anger, and (without more Ceremony) inuites them from their Castle, to view their Fathers head off. They resolutely bid him doe as pleased him, and remember, that murder was not excused in their Alcoran.

This enraged the Generall more then the former, verily imagining they would yeeld to any thing rather then the slaughter of their King and Father.

Whereupon, he againe in vtmost rage and fury assaulted them, and for recompence of his hate received, besides the losse of many

Cozel-

Cozel-bashes, a plaine protest from his men, of returning homewards, arguing that they had got the Countrey, that *Shaw Abbas* with more benefit and credit could imploy them against the *Turke* or *Indian*, that *Meleek* was with them, and by his perswasions might recover it, without battaile, as he had lately done *Larry*, at any time.

The Generall by this was drawne into a twofold danger, if he dissented from their humours, he knew all past was to no purpose, and would inferre dishonour to his Master. On the other side, if hee returned without victory, hee knew his head should off: so in great anguish, he first releases *Meleek Bahaman*, assures him, hee vsed this discourtesie but to try him, that if hee pleased hee should safely returne againe or stay with him, where he should possesse all content and honour possible. That hee was sent for by the King: and had order to compound this difference: he desired the Princes his sonnes to descend and to articulate, or let him goe vp and their seale an agreement, but that he judged vnworthy his good meaning, who thereby might be thought a Spy: with which discourse, the olde King was so ouer-joyed, that he referd the choice vnto the Generall, which hapned as he aymed at, and so without delay desires the Princes to come downe.

A Messenger inuites them to it, assures them of King *Bahamans* welfare, deliues them his doting letters and perswasions: enterlaces these with *Pisces* or gifts of worth, and shewes them a pretended Copy of the easie Articles.

The poore and wel-nigh distracted Princes, knew not what to do, on the one side their refusall might cost the King his life, and irritate the *Persian* to further mischief, on the other, their Dissent, might bring deceit, distraction and losse of life and liberty not only to the King and Princes, but to all those loyall subjects pent aboue, and who vndoubtedly after them must to the shambles.

They argued long time too and fro, and though the Souldiers dissuaded them, yet the Queene, to enjoy her Husband prouoked them downe. In obedience to whom, and confidence in the Generals oaths and promises, they sorrowfully forsake the Castle, and are securely guarded to the Tents, where they feasted, and vpon sight of their beloued Lord and Father, had noble entertainment from the Generall.

But when those three were blessing their good destiny, smiling one vpon another, (the Generall then in company) at sight of a priuate token, three *Cozel-bashes* standing by, in an instant whipt off all their heads, with their slicing Shamsheers or Semiters, and ere it was diuulged abroad, by counterfeite scales and signes, made them aboue, descend and yeeld the Castle, some of which received destruction, others mercy. By this detected policie the *Persian* got the

So-

The King and two Princes treacherously murdered.

Soueraigntie, and yoakt in tyranny this late thought indomitable Nation.

Such was the end of *Meleck Bahaman*, and two hopefull Princes, forgetfull of Warres stratagems, and how *Aladules* King of *Anti-Taurus*, for playing fast and loose with *Seylim* the first Emperour of the *Turkes*, in the end, crediting their promises, gaue a like period to his life and Kingdome.

Opposite to the Castle is erected the Sepulchre of *Maleck Bahamans* beloued Queene, in sight of passengers, tis of foure Equilaterall squares, eleuated eight yards high of stone, and playstered with white, very apparant and comely.

A mile higher, we climed vp with much difficultie, to the top of the high Peake of *Damoan*, whose top like a Sugar-loafe is viewed about all the aspiring Hills, on those defatigating ledges, and from whence we saw the *Caspian* Sea, though a hundred an eighty miles distant; tis aboue composed of Sulphur, which makes it in the night sparkle as does *Vesuius*, tis so offensive to mount vp, that you cannot doe it without a Nose-gay of strong Garlick, and hence all *Persia* and *Chaldea* has their Brimstone.

Here are famous hot-baths, three of which are walled about, and two open, to which resort decrepit and vnfound people from asfarre in mightie multitudes.

Now whither this high Peake be denominated from the Towne of *Damoan* siue leagues distant, or the Towne from it, I cannot argue. But this is so, that *Damoan* in their Language signifies a *second Plantation*, from which, and the height of those Hills, with the vncertaine place of the first Seminary from *Armenia*, the *Iewes* hereinhabiting, say *Noahs* Arke there rested, and though the Zone be good, the Country healthy, the Vines excellent, and the name point at it, yet I referre my selfe here to the Iudicious, it contents me only to recite the *Iewes* opinions.

Here the Hills conioyne of old cald *Amanus*, *Niphates*, *Choatras*, *Zagrius*, *Oronti*, *Paratkoatras*, and which inuironed the Territories of *Ragiana* and *Syriana*.

Hence also run those titles of people, the *Saces*, the *Seres*, the *Messageter*, the *Taburei*, the *Suebi*, and the *Alinorai*: which I suppose only Dukedomes, confining *Hyrcania* and *Sacazini*.

On the other side of *Damoan* is the Towne of that *Persian* Merchant that died in *England* 1625, whose sonne *Mahomet* died in our trauaile. The Towne is called *Nowa*, and has a hundred Families within it. A youth his other sonne, hearing of our passing by, accompanied with all his kindred (who in these parts loue one another dearly) came to meete vs; apparrelled in a long Roabe of cloth of Gold, and on his head a Shash or Tulipant of Silke and Gold, hee gaue

gaue vs a Banquet, and thence we rode to *Damoan*; where descending a high mount, we rode by a large blacke Tent, in which were about thirty women; and so many *Taurisan* men, to solemnize a Wedding, the Bride was ten yeares old and beautifull, the man thirty, in condition a very *Carle*, and in his visage vgly some of the bride-maids came out vnto vs, and after a Sallam or Congee began a Mow-risko, their faces, hands, and feet painted with flowres, Castles, and Birds, their legs chained with voluntary fetters of brasse and silver, with such they performed the dance of *Burshan*, by inquiry wee found these were pastorall; and in their Genealogy from the *Tauris*, whose vagrant habitacles, are no where permanent: in that part where those *Nomades* honour their discourse, line those Nations cald by Authenticks, *Esedones*, *Seytho-Tauri*, *Gryphes* and the *Tape-reni*, as also the *Orgesi*, *Erymni*, *Norozbek*, *Nomoff*, and the *Caragi*, placed sometimes twixt *Taurus* and the River *Idartres*.

And more North towards *Candahors* and *Arachotta*, are accounted dwellers, the *Gulacophagi*, *Azpisfi*, *Tabrenti*, or *Thabrenti*, *Damanti*, *Pamardi*, and others, whose strange names would rather butt then then profit the Readers memory.

Damoan.

Damoan, is a Towne well knowne among the *Persians*; more for its limiting of *Media*, then other Rarities, it shewes not more then two hundred houses, and those few, are meane and most inhabited by hatefull *Iewes*, (whom the *Persians* name *Is-hudi*;) this Towne is seated vnder the South end of *Taurus*, and has a Buzzar aloft, but scarce worth the climbing too, vntill to buy Wine, or Fruits, both which there are valuable.

Media, now called *Sheirvan* (or milkie Plaine) is by some deriued from *Madaï*, third sonne of *Iaphet*, sonne of *Noah*, others from *Medeus* sonne of *Isfon* and *Medea*; daughter of King *Aetia*; tis bounded on the North with the mountaine *Taurus*, on the South with *Parthia*, hath to East *Aria* or *Sablestan*, and West *Armenia minor*, or part of *Georgia*.

It was a rich and puissant Countrey in the Worlds infancy, but now whither by the al-consuming hand of Warre (here euer acting) or by the Iustice of God, for massacring so many good Christians in *Chozroes* time, tis now a very barren and miserable kingdome, chiefly if you compare it with our *Phoenix* great *Brittaine*, who in her selfe exceeds, all the best compacted riches or pleasures, of these *Asiaticall* Empires.

Media was, first subiected by that simple husband of *Semiramis*, *Ninus*, who liued in the age from *Adams* Creation, Anno 1900. hee was sonne of *Belus*, by some reputed *Iupiter Babylonius*, a man deified by the Pagans of those times by name of *Bell* and *Baal*.

This *Belus* was sonne of the great Hunter *Nimrod*, who was the only founder-master of that monster *Babell*, the *Assyrians* (which name they tooke from *Asbur*, second sonne of *Shem*) haue called *Nimrod*, by other names, but is chiefly taken for *Saturnus of Babylon*, sixt sonne of *Chus*, *Chams* eldest sonne, from whom the Sun-burnt *Ethiopi* haue a Pettigree and curse withall. His Descent is this, *Noah* had *Cham* father of *Chus*, (begot, as some say, in the Arke) father of *Nimrod*, father of *Baladan* or *Belus* father of *Berodach*, of whom descended *Nebuchadnezzar*, father of *Emilmerodach*, father of *Belsazzar*, who according to *Daniels* Prophecie was the last of his Family in the Empire, the *Medes* and *Persians* falling from his rule into the hands of that great Warriour *Darius* surnamed *Medus*, Anno *Mundi* 3426. called by some *Cyaxares secundus*, and Grand-child to the first; his Daughter and Heire was married to *Cyrus* the Fortunate, who after the ouerthrow of the *Babylonian Balthazar* or *Belsazzar*, and that Monarchie, slue *Astyages*, by which hee became Lord of *Persia* and the *Medes*. This is he so famous by *Xenophon*, and is father to that magnificent *Cambyse*, of whom I spoke in the description of *Persepolis*.

I will now speake of this kingdome, which I haue said is barren, though if we may credit *Pius* the Second, and other Writers of this place, one pastue has heretofore nourisht fifty thousand Mares. They write of the Oyle *Medicum*, which doubles its flame in water of *Naphtha* and some other Ceremonies. I will adde the description of the Villages and Cities which haue beene badly done by some moderne Authours, and leaue the beliefe of those other rarities, to some more credulous.

The great Cities of *Media*, are *Cazbeen*, *Tabris*, or *Tauris*, *Arda-nil*, *Tyroan*, *Casban* and *Coom*, whose seuerall descriptions truly follow.

From *Damoon* we rode through *Bomahem* into *Tyroan*, sixe and twenty miles.

Tyroan.

This City is situate in the midst of a faire large Plaine, which although inuironed in some parts, with Hills of stupendious height, yet some wayes affords an ample Horizon, tis with-

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in the Kingdome of *Media*, *Atropatia*, and in the Prouince or Shire of *Sultania*, a place famous for winds, and some ouerthrowes of late giuen the *Turkes*, by the enraged *Persian*.

This Citie is now gouerned by a Duke, called *Zenal-chon*, a man of more title then worth, as wee found there by his discourtesie and entertainment.

This City is built of white Sun-burnt bricke, is watered with a small streame, which runs in two parts through the Towne, and me- loes most of the Gardens and Groues within her, whereby shee yeelds a thankfull tribute of sundry fruits. The Towne is most beautified, by a vast Garden of the Kings, succinct with a great towred mud-wall, larger then the circuit of the Citie.

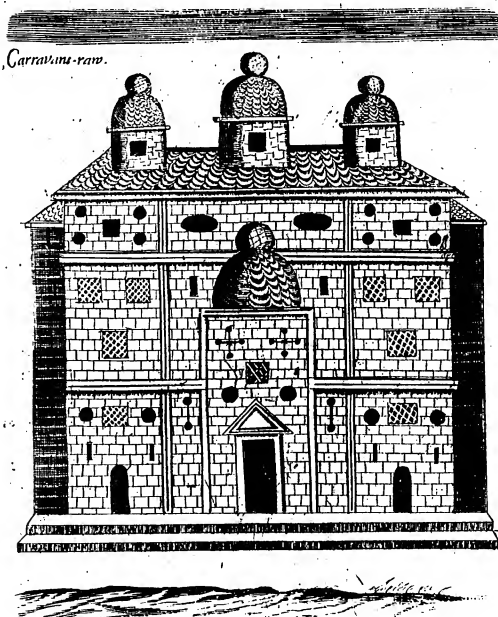
It has a Buzzar or Market, which though diuided, shewes a com- bined beauty in her separation.

The House where we lodged, ore-topping all the other, from its Tarrales, I could view ouerall the City, each house top spred with Carpets, wheron slept a man & his peculiar *Seralio*, some had three, some fixe, others twelue female beauties sleeping by him. Twas in- deed rashly done of me to view them. Their Orders punish it, with no lesse terror, then by shooting an Arrow into his braine that dares to doe it.

Tyroan has a sweet though hot aire in the morning, but in the Sunnes ambition, hot and fiery, shee has three thousand dwelling Houses. In few of which are fewer, then a dozen people. Her Car- rians lodge exceeds her *Mosque*, yet neither, of power to beget ad- miration with the curious,

Q 2

Thence



Thence we rode towards *Tauris*, the first night sleeping in *Charah* a filthy Towne affording no reliefe against the frying Sun and hot sandy earth, both which afflicted vs. From *Tyran* to *Tauris* is foure good dayes journey.

Tauris, or Ecbatane.

T*Auris* derives her name from her seate; neere mountayne *Taurus* is now a Citie both great and famous, yet incomparable to what shee was in *Ecbatans* time. Her founder was *Deioces*, by some called *Arphaxad* and *Arbathus*, Predecessor of the

va-

valiant and victorious *Phraartes*, (living in the yeare 3300. from the Creation) and sixt in succession from *Arbaces*, who Anno 3146. begun the *Median* Dynasty.

Ecbatan was once in compasse fiftene miles, her wals seventy Cubits high and fiftie broad, adorned within by a gorgeous Palace built of Cedars, the rooffe studded and plated with burnisht Gold.

Tis distant from *Hierusalem* twelue hundred miles, and from *Babylon* foure hundred.

Here the Prophet *Daniel*, built himselfe a stately Palace, which remayned vndemolishd for many ages, and wherein for some Decents lay buried the *Median* Kings, swaying in their successiue Dynasties.

Hither *Tobias* remoued from *Ninive* to *Raguel* father to his wife, where ere hee died hee heard of *Ninivies* destruction, by the great *Babylonian* Monarch *Nabuchodonosor* at that time Gods Instrument to fulfill his threatnings. *Tobias* at a hundred and twenty seuen yeares old died here and had noble buriall.

Tauris, or *Tabris*, though builded from the others ruines, is comparable to olde *Ecbatan* neither in beauty nor greatnesse, her circuit now fix miles at most, and some miles distant from her Antecessor.

Being placed by a Riuer, which some vnjustly cald *Orontes*, the Hill *Baronta* shades her, and to the South shewes a large and pleasant Plaine.

Tis well peopled and much resorted to for traffique, which makes it famous through all *Asia*, but her fame is larger by a Garrison kept there against the daring *Turkes* who too oft haue made this Citie, a subiect of their bloody cruelty.

Tis inferiour to *Spawhawn* and *Cazbeen*, in circuit, wealth, and beauty it has a small mud wall, of little seruice, the houses are flat above and built of Bricks dried in the Sunne, her Buzzar is inferiour to some about her, her best ornament is a Garden, to the South-east, which was planted by *Shaw Tamas* sonne to *Izmael*, and great great-Grand-son to *Abbas* lately reigning.

This poore City has endured sundry violent stormes of war, whereby though made more famous, she is lesse flourishing. Anno 1514. twas ouerturned by *Selymus* the Grand Signior, and sixteene yeare after by *Solyman* his Successour: when it was wholly ruined by the insatiate Souldiers, who not only pillaged it, but made a Chaos of those elaborate walkes and sweet Gardens planted by King *Tamas*, which together with the Buzzar was set on fire.

But the greatest ranck and villany, was Anno 1585. by *Orman* the luxurious *Bashaw* and slaue of *Amurash* the Third, and groaned vnder their subiection, till thirty yeares after by *Emyr-kamze-mir-zey* eldest sonne of *Mahomet* the blinde (father of *Abbas*) it was relieued,

lieued, re-built, and regained from Turkish thraldome, and in memory of which tyrannies, *Abbas* the *Hemirs* yonger brother and late King, in few yeares following beat him out of *Babylon*, *Balsora*, and most of *Mesopotamia*.

Next night we lay in *Sangurabat*, where we buried a ciuill Gentleman Master *Welfit* our Comrade, vnder a broad-spreading-Che-nor-tree, and fixt a brazen Scroule ouer him, which spoke his name and Nation.

Next night we lay in the open fields vnder a bespangled Canopie the Firmament, and next in *Shawdec* (or the Kings Towne) a Towne, none so couetous as to desire it: for if that Kingdome haue a purgatory, so a conspiracie of loofe and scalding sand, the burning Sun, and vn-receiueable Cottages, can make; one there it is next day to *Cazbeen*.

Cazbeen.

Cazbeen, is that City which of past ages was cald *Arsatia*, built by that famous Conquerour *Arsaces*, from whom the ensuing Kings were cald *Arsacide*, hee liued *Anno Mundi* 3720. and was the first that laid the foundation of that Empire, in despiight of *Selencus*, sonne of *Antiochus* Theor King of *Syria*.

The North Pole is there eleuated thirty six degrees, fiftene minutes. It was by *Tamas* sonne of *Ismael*, (the *Ienes* reputed *Messias*, till they found him worse then *Titus*) made the Metropolis of his Kingdomes (as *Spawham* by *Abbas* now) aswell for the commodi-ousnesse of the place, as bordering the *Turky*, his detested enemies.

By interpretation it is (*Exile*) a phrase giuen of old vnto the *Parthians*. By some tis thought to be that City *Rages*, whither *Tobias* and the Angell *Gabriel* trauelled vnto the *Parthians*, to demand the ten Talents (which is about two thousand pound of our money) his father lent to *Gabael* sonne of *Gabrias*, nor am I ignorant, that many imagine *Edissa* in *Mesopotamia* to be *Rages*, which cannot be, that *Rages* was in *Media* and *Edissa*, is not aboue fife hundred miles from *Ierusalem*, no part of *Media* being so neere by many more miles.

It was after that cald *Europus*, by command of *Nicannor*, and lost that name too, when other people came to conquer it.

Cazbeen is distant from the *Caspian* Sea, sixty fife *Farsangs*, or a hundred ninety fife *English* miles. From *Spawham* two hundred and ten miles. Tis seated in a faire euen place, no Hill of note in thirtie miles affronts it, it has small quantity of wood or water, or such other bleifings, as make a City exquisite, only by the peoples industry, and helpe

ANNO 3537.
Ienes Messias
receiues them.

helpe of a small Brooke (scarce worth a name else-where) it produces sundry hearbs and fruits: as Vines, Orenes, Lemons, Muske, and Water-Melons, Plums, Pome-granads, Cherries, Berries, Figs, Apples, Peares, Peaches, Apricocks, Pistachoes, Nuts, Walnuts, Almonds (but no Dates except brought from farre) &c.

The compasse of this Citie is seuen miles: her *Buzzarr* is large and pleasant (but not so regular as many are about her.)

The Kings House and *Haram* or *Seraglio*, are (neere the Market) built of raw Bricks, trellized with carued Windowes, both painted and varnished with blew, red and yellow, mixt with *Arabique* knots and poesies of Gold and Azure. Afore his doore, is a great *Tanche* of water made at our being there.

Mosques & *Hummums* or Baths (which the *Turky* call *Bannias*) there are, replendent with the Azure paint wherewith they are ceruleated; for the other buildings, they content the inhabitants, but to the affected Traueller yeeld small wonder or amazement.

The King of *Persia* got into *Cazbeen* two dayes afore vs.

At this time, forty Camels loaden with Tobacco, out of *India*, came hither, which *Mahomet-Ali* beg the Fauourite hearing, acquaints the King with it, who commanded forth-with the Camel-men to haue their noses and eares cut off, the forty load of *Toback* (as they call it, or *Tewton*) was put into a large earthen Pipe (the ground) and fired, whose blacke vapour vpon free-cost, gaue the whole City infernall incense, two whole dayes and nights together. It seemes some late Edict had forbid it, and then tis death or as bad as death to drinke it, for he sometimes tolerates and forbids the same thing three or foure times in two yeares as the humour pleases him.

Some Occurrents in *Cazbeen* are note-worthy, and may be excused, if rehearsed, because obituous.

Mahomet Codoband, (or pur-blind) King of *Persia*, was all his raigne much troubled with the insolent attempts and brauadoes of the Grand Signior *Amurath* the Third, sonne of *Selym* the Second, whose tyrannies and ambition made him feared through *Asia*, entitling himselfe in his Letter to the *Polanders*, God of the Earth, Gouvernour of the whole World, Messenger of God, and best seruant of *Mahomet* his diuine Prophet; adding to his Epithites such actions of warre and good lucke, that his words vnto the simple seemed modest.

His three great Captaines (and to say truth, by whose sole valours he became terrible) to the World: were *Synan*, *Ferat* and *Mustapha Bashawes*, of which last I shall anon speake of, in a memorable matter, hapning in this Citie.

I will first speake of the King of *Persia* (father of *Abbas* now reigning) he was eldest sonne of *Tamas* King of *Persia*, who by a *Georgian* Princeffe had twelue Sonnes, *Mahomet* the first, *Ismael* the second, *Ayder-chawn* the third, *Solyman* the fourth, *Emangoli* the fift,

Ma

Forty load of
Tobacco vapour
raised.

Mamut the sixt, Mustapha-chawn the seuenth, Ali-chawn the eighte, Amer-chawn the ninth, Abraham the tenth, Hamze the eleventh, and Isma-chawn the twelfth.

Mahomet by reason of some imperfections in his body was thought vnworthy (by his Father) to succeed him in his dignity, and thereupon made knowne vnto his subjects, the great desertings of his second sonne Ismael, who at his fathers death lay at Cohac, twixt Qazbin and Tauris; and vpon newes of the King his fathers death hasted to Cazbeen, where he was joyfully receiued both by the Sultans and his virago sister, the Lady Periacon-Conna, whose loue to Ismael was more then to her other Brethren, notwithstanding was much perplexed knowing her ingagements and promises to Ayder-chawn his younger brother, who also aymed at the Kingdome, and thought himselfe in some possession, having had the Imperiall Crowne vpon his head put their by his owne hands, such time as his noble Father lay a dying, and in these doubts, foure dayes after, by meanes of Zal or Zermal-chawn Duke of Tyroan his faithfull friend, had his desires. The Crowne once more was set vpon his head and he proclaimed King, but he enjoyed it not aboue two dayes, for when he least suspected, his head was stricke off, by his Vncle Sahamal-chawn, and throwne in great contempt vnto the people, as a iust recompence, for his ill grounded ambition.

The report of whose slaughter, came suddenly to Ismael his brother, who without more feares or ceremonies, accounted himselfe no lesse then King led to it by his Father will, his sisters desires, and the peoples expectations.

But to omit nothing that might strengthen his hold, he comes to Cazbeen, where with wonderfull ioy and acclamation of the multitude hee is saluted King, after which by example of the bloudy Turkes, hee causes eight of his innocent brethren to be beheaded, all that were in his power.

His elder brother Mahomet he aymed at, whose sight though dim, yet in iudgement saw his danger, which happily he fled from, strengthening himselfe by an assembly of his friends and kindred, who loued him (for his inclinations and humours were good and tolerable) and euery day his Army increased, into such hatred was Ismael fallne among his people, for that beside his fratricides and murder of thousand others, he endeouored all he could to apostatize their great Prophet Mortis-Aly, affirming that Abubischer, Omer, and Ottoman Successors to Mahomet at Mecha (the only hatefull men vnto all Persians) were true Prophets, and to be preferred before Mortis Aly, which report of his and others of like distast and sorrow to the people, got him so much harred with them, that they curst him deeply, amongst whom his valiant sister Periacon-Conna, confederating with foure Sultans then in Cazbeen, Calil, Emyr, Mahumed, and Curchychans,

hab-

habited like foure Virgins, entred his Bed-chamber, and with a silken halter strangled him, sending him to receiue his deserts for his vn-naturall bloudy cruelties with his God Mahomet, whom he so faouored. This hapned in Cazbeen the foure and twentieth of Nouember 1577.

This Monster being taken away, Mahomet, by perswasion of Salmas-mirza, his deere friend, accepts the Empire, thereby annihilating the hopes & practices of Emyr-chawn and Periacon-Conna (second of them that murthered Ismael) & to be even with his aspiring sister (who had made away the two last Kings his brothers, and enterprised the like against himselfe) gave secret order to Prince Salmas, that hee should without much noise enter the Citie, and by some meanes or other, behead her, which accordingly he did and sent her head, with the haire disheuled about her shoulders, vpon a Speares point, vnto the King her brother, to the terrour and admiration of all men, especially her complices, who thereupon fled, some into Georgia, and others vnto Babylon.

Immediately after this (at the instigation of the false Armenian Vstrefbeg) the Great Turke Amurath the Third sends Mustapha his victorious Bassa, with aboue a hundred thousand men, enters Media, and in the Caldaran-fields was suddenly confronted by Sultan Tokomac the King of Persiaes Generall, who very valiantly with twenty thousand men assailed him, whereupon ensued a most bloudy and furious battaile, in which the Turkes got the greatest losse, and were disheartned to proceed further, sixe and thirty thousand Turkes were slaine, and eight thousand Persians, with whose heads (to terrifie the Persians further, and to make his losse seeme lesse) he made a fortification. But this cruelty cost him deerely afterwards, the same yeare (what against Tocomac and Emangoly-chawn and what with passing Conac towards Hyrcania) he lost neere thirty thousand men, and returning out of these parts with conceited conquest, lost all he got by the valour of Arez-beg, Emangoly Chawn, and other Persian Capitaines his ancient enemies.

The Tartars (ancient friends vnto the Turkes) informed of Mustaphaes retreat, and that his Garrisons were defeated by the Persians, they descend in great troupes into Hyrcania, where they committed many insolencies, and in Media sought to command the whole Country.

But their hopes deceiued them, for staying to ioyne with Osman Bassa, (left by Mustapha, to guard these Territories) they grew so secure, that vnawares, Arez-beg with ten thousand Persians, routed a great part of their forces, and had vterly destroyed them, had not their Capitaine Abdilcheri, came so suddenly vpon Arez-chawn, that in amazement the Persians fled, and Arez was sent Prisoner to Ozman

R

ac

Prince Ayder
slaine.

Eight Princes
beheaded.

Persian General
rallied.

at *Sumachia*, who cruelly made him be hanged for his former victories against them.

The newes hereof came speedily to *Mahomet* the King of *Persia*, who forrowed for the losse of so good a Captaine, and thirsting for reuenge, sends his victorious sonne (the braue Prince *Emyr-hamze-mirza*) with twelue thousand men, who from *Cazbeen* in nineteene great dayes traualles so furiously and hastily assailed the *Tartars*, that first he recovered the Citie *Erez*, and massacred the bloody *Turkes*, there too confounding *Caitas* the *Bassa* and his companies, recovering also the two hundred peeces of Artillery, wonne from them formerly in the Reigne of *Tamas* King of *Persia*, which Ordnance he conueighed some to *Cazbeen*, and the rest to *Spahawn*, where aboute thirty yet lie vnmounted in the great *Mydan* neere to the Palace.

Thence this active Prince runs along, with his speedy Army and encounters *Abdilcherai* and his *Tartars*, most of whom hee cut in peeces, and sent the youthfull Captaine Prisoner to *Eres*, where the *Begunn* (or Queene mother) then resided.

The Prince from thence hastens to *Sumachia*, where he besieged the *Sultan Ozman* and his *Turkes*, who seeing no resistance, pretending to yeeld next day, that night stole away not looking backe till they came into *Hyrcania*, to *Derbent*, where they stayed in safety.

But *Sumachia* for her rebellion and perfidie was set on fire, and most of her Inhabitants put to the Sword, which victories so suddenly and brauely finished, *Emyr-Hamze-mirza* returns to *Eres*, taking along with his Army, his Mother and the *Tartar* Captaine, they entered *Cazbeen* with great ioy and Triumph.

And during *Abdilcherai*'s imprisonment in *Cazbeen*, hee got so much loue and respect from the King and people, that hee became pittied and admired, especially his valour and beauty tooke such place in the Queene mothers heart, that of an Enemy shee became exceeding amorous of this Captaine (who was to marry *Emyr-Hamzes* sister shortly) deserving her for these respects, that hee was very noble (as brother to the Great *Cham*) and that by this vnion, his power might be ioyned vnto *Persia*.

But the report of his vnchaste conuersation with the Queene, so exasperated the *Sultans* in *Cazbeen*, that one day in great choller, they entered the Palace, where finding him and the Queene together, they cut both their throats, but first dismembred him, concluding so the end and triumphs of this *Præcopensian Tartar*, Anno 1578.

Oc.

Queen of Persia,
and Prince
of Tartary
murdered.

Occurrents in Cazbeen.

AFTER some stay in *Cazbeen*, our Ambassadour, desirous of his dispatch visited *Mahomet-Aly-beg*, and by him intreated answere of his Letter.

The Pagan in short told him, if hee had any more to possesse the King he should first acquaint him, and consequently haue an answer, to which our Ambassadour replied little, tho discontented much, perceiuing by this, he should haue no further access vnto the King, but willing to be gone, and loth the Favourite should see him danted, he trusted him with his businesse. Some part the continuation of amity betwixt their Masters, with some words of the Merchants Traffique, and an acknowledgment from the King, that *Sir Robert Sherley* was his true Ambassadour into *Europe*.

To the two first *Mahomet-Aly-beg* vnderfired, bolted out, that hee knew his Master the King of *Persia* or *Potsham*, stood more affected to no one Prince of the World, then to our King: and that the Trade and Exchange betwixt their Merchants, was both pleasing and profitable to his King: and for *Sir Robert Sherley* (whose enemy *Mahomet* euer has) he knew and had heard the King himselfe say, he cared not for him, and that his Ambassies and Messages to the Princes of Christendome, were friuolous and forged, tis true, quoth hee, the King gaue him (as an argument of fauour) at the *Caspian* Sea, a Horse and Garment, but it was more to satisfie the other Ambassadour himselfe, then out of any respect the King had vnto him.

And when our Lord Ambassadour told him, *Sir Robert Sherley* had the Kings Letter of Credence or *Firman*, to testifie the truth of it, and that if he were an Imposture, he were the veriest Foole liuing, to vndertake a journey of that length and danger, knowing with all the Kings feuerity.

To which the Pagan answered not, but told him, at their next meeting he would giue him ampler satisfaction, intreating him for a sight of *Sir Roberts* Testimoniall Letter, and a Copy of what *Sir Robert Sherley* had treated about in *England*, or other places.

Two dayes after, attended by some Gentlemen, he visited *Mahomet-Aly-beg* againe, and gaue him the Copy of what he last desired, and with all shewed him, *Sir Roberts* Letter of Credence signed by his King *Shaw Abbas* in *Spahawn*.

He bid him looke vpon it, and tell him if it had the Image of a Counterfeit, the malicious Favourite thought it had, but being vncertaine, craued it to shew the King, which accordingly he did (if we may giue credit to an enemy and Infidell) vnto the King three dayes after, who (as he told *Sir Dodmore Cotton*) viewed them, denied

R 2

nied them for true, and in rage had burnt them, wishing Sir Robert Sherley to depart his kingdom, as old and troublesome.

He was amazed at it, but knew no remedie.

For my owne part I am verily perswaded, the Kings Seales and Phirman were true, and that either Mahomet-Ally-beg jugled with him (for wee had but his word, for all wee knew, and neuer more came in presence of the King) he might forge other Letters to shew the King, else why kept he them two dayes without deliuey, or he might haue slandered the King, to say hee burnt them, being an act, not worthy so iust a Prince as Abbas was reputed for.

This argument may proue his being true Ambassadour, because the King hearing he came in that defence, and to cleere his honour from Nogdi-begs aspersions in England, as the King gaue him no apparant satisfaction yet because he neuer questioned an injury done him (thao had he bene an Imposture had bene one) it followes he was guarded with innocencie and truth.

And but that Nogdi-beg had done Sir Robert Sherley injury, wherefore should Shaugh Abbas say, twas well for him hee poysoned himselfe (guiltie of reuenge) for had hee comie to the Court of Persia, he would haue sliced his body into as many parts as there be dayes in a yeare, and burnt them with Dogs Turds, in the open Market place.

Again, his sonne in our company, durst not come at Court to account for his vnluckie Father, till Zenall Chaw the Duke of Tyroan his kinsman enterceded, and bribed for his peace and entrance.

The truth is Sir Robert Sherley had deserued well from the Persian, but being old and vnable for further seruice, got this recompence, so be slighted in his honour, euen then when he hoped for most thanks and other acknowledgments.

The death of Sir Robert Sherley at Cazbeen.

THese and the like discontents (casual to mortall men) so much afflicted him, that immediatly a Feuer and Apoplexie ouer-charged him, so that on the thirteenth of June, he gaue an *ultimum uale* to this World. And waiting a fitter place of Buriall, was put into the earth at the doore of his owne Houle in Cazbeen where he died.

He was brother to two worthy Gentlemen Sir Anthoine and Sir Thomas

Thomas Sherleys, his age exceeded not the great Clymafterick, his condition was free, noble, but inconstant. He was the greatest Traueller in his time, and had tasted liberally of many great Princes fauours: of the Pope he had power to legitimate the Indians, and from the Emperour receiued the Honour and Title of a Palatine of the Empire. His patience was better then his intellect, he was not much acquainted with the *Muses*, but what he wanted in Philosophy, hee supplied in Languages. He had bene seruant to the Persian heere thirty yeares, and merited much better then you see, he then obtained when he most expected it.

Though, it may seeme impertinent, I cannot passe by in silence, without injury to her memory, whom I so much honoured, the thrice worthy and vndanted Lady *Terezia*, his faithfull Wife, to this sad time, constant to our company, her Faith was euer Christian, her parents so, and noble, her Countrey *Circassia*, which joyntly to *Georgia*, and to *Zuiria*, neere the *Euxine* and *Caspian* Seas.

At that time when her Husband, lay dead by her, and herselfe very weake by a long Dissentery, a Dutch Painter (who had serued the King of Persia twenty yeares) complies with Mahomet-Ally-beg, and pretending an Ingagement he was in, to one *Crolo* a Flemming (for some monies Sir Robert Sherley had long since borrowed of him) he is beleued, and got a Warrant from the *Canjee* or Iustice to seize vpon the Ladies goods, which wicked plot could not be so priuate, but was knowne by a faithfull honest Gentleman Master *Hedger*, a Follower of our Ambassadour, who straight-way acquaints the Lady with it, which as she knew was false, so seemed it strange, yet recalling herselfe, she tore a Satin Quilt with her feeble hands, and trusted him with her treasure, a Cabinet, some Iewels, rich stones and the like, with which hee was no sooner gone, when the Pagan Serjants, with *John* the Flemming, entred her Chamber, carried away what was valuable or vendible, his Horses, Camels, Vests, Turbants, a rich Persian Dagger, and some other things, but after narrow search finding no Iewels, (for they had seene him wear many and twas them, hee had woorried in his Ostich appetite) mad, angry and ashamed, they departed vnstatisfied.

The Gentleman when the storme was past, re-delivered her her Jewels, of a double value now, cause of that conquest, which had she wanted, I doe not thinke her fortunes left her would haue made vp fifty pound, a small revenue for so deseruing a Lady, and most vifull in those vncharitable Regions against Woman-kind, of whom though much esteemed by the Persians, yet seeme rather, in those parts created for slavery and fancy, then to enjoy liberty or praises, prizes not a little sought for and desired by those female weak ones.

The

The death of Sir Dodmore Cotton Ambassadour, at Cazbeen.

After some discontents and fourteene dayes sicknesse of a Fluxe, got either by eating too much fruits, or cold on *Tan-
rns*, that religious Gentleman our Ambassadour Sir *Dod-
more Cotton* died in *Cazbeen* the three and twentieth of *July* 1628, we obtained a Dormitory for his Body among the *Armenian* Christians residing there, who with their Priests assisted vs. His Horse was led before, with a mourning Veluet Saddle on his backe, his Coffin had a Crimfon Sattin Quilt lined with purple Silke, ouer him was laid his Bible, Sword and Hat: Such of his followers as were able, waited on it, and Doctor *Goch* (a reuerent Gentleman) put him into the ground, where though his memory and vertue cannot die, yet I would he had a Monument, a more eminent memoriall.

After a moneths stay in *Cazbeen*, where wee left buried our two Ambassadours, the king sent each of vs two long Coates or Velts of Cloth of Gold in signe of fauour.

And after much attendance vpon *Mahomet-Ally-beg*, got licence to depart with Letters from the *Potshaugh*, for our safer Trauaile, hee deliuered vs with all a Letter to our Gracious King from the king of *Persia*, sewed vp in a piece of cloth of Gold, fastned with a silke string, and sealed with a stampe of Letters after their fashion.

Where before we goe on any further, I shall tell you of *Mahomet-Ally-beg*, his rising and destruction.

His birth-place was *Parthia*, (cald so from *Parah*, to fructifie) and neere *Spahayn*. His parentage so worshipfull that hee knew no further then his father, a man both meane and poore.

Mahomet, it seemes, had no stomacke for the Warres, and hauing a large Bulke to maintaine, and no Camelion, his education being simple, he became Costermonger, and by that became wealthy and capable to maintaine himselfe.

In a happy houre, the king (then in the *Hippodrome*, and in *Spaw-hayn*) tooke notice of him, viewd him, likt him and preferd him, so as in small time he became sole Favourite, and then was feared and honoured euery where among the *Persians*, for so shall it still be done to him whom the king honours. Not any Prince, Duke, Sultan or other, who depended vpon the *Potshaugh*s smiles, but in an awfull complement sent him yearly some gift or other to cherish his fauour, whereby his wealth became wonderfull.

His presence was very good, a good and smiling countenance, big body, great mustachoes, and full eyes (a great beautie among

Ma-

Mahometans) his yeares vnder forty, a third part of which age hee liued in Honour and generall account, till to his vtter confusion at *Cazbeen*, *Abbas* the king (though loth) gaue way to *Atropos*, who could seee haue beene bribed; might yearly haue got large Tribute from now dead *Abbas*, till hee had out-spun the yeares of old *Metusala*, so loth are Tyrants to goe to *Erebus*.

The king was low of stature, aspect quicke, low fore-head, fiery eyes, his nose long and hooked, ouer his eyes he wanted haire, his Mustachoes very long and bending downwards, his chin sharpe, his tongue fluent.

King of Persia
described and
dies.

He was king of *Hert* (neere *Tartaria*) by birth, but vnnaturall ambition (though hee remoued father and brother for it) soone made him Monarch of *Persia*, and a terrour to the *Turke*, *Arabian*, *Tartar* and *Mogull*.

He dead, his Grand-child *Shangh Soffee* is inuested with his Diadem, aged fixteene, his courage hopefull.

Emangoly-chawn, the braue Duke of *Persia-polis*, is by his Grandfires will made his Protectour, which *Mahomet-Ally-beg* (now no Favourite) looking after, for his late ambition and bribes euen then was made shorter by the head. His estate was confiscate to the yong king for want of Issue in headlesse *Mahomet*.

Mahomet be-
headed.

Our *Phirman* or Letter to passe safely, is thus interpreted.

The Emperour of Persia's Firman.

ABBAS.

THe high and mighty Starre, whose Head is couered with the Sun, whose Motion is comparable to the Aeriall Firmament, whose Maiesty is come from *Asharaff*, and hath dispatched the Lord Ambassadour of the English King: The Command of the Great King is, That his Followers shall bee conducted from our Pallace of *Cazbeen*, to *Saway*, and by the *Darraguod* (or Maior) of *Saway* to the Citie of *Coom*, and by the *Gouernour* of *Coom*, vnto the Citie of *Cashan*, &c. through all my Territories. Faile not my Command, I also command them a peaceable Trauaile.

Sealed with a Stampe of

Letters in Inke.

Titles



*Titles of the King of Persia may
be these.*

Abbas is King of Persia, Parthia, Media, Bactria, Chorazan, Candahor, and Heri, of the Ouz-beg Tartar, of the Kingdoms of Hircania, Draconia, Euergeta, Parmenia, Hydaspia, and Sogdiana, of Aria, Paropanzaza

niza, Drawgiana, Arachofia, Mergiana, and Carmania, as farre as fately Indus. Sultan of Ormus, Larr, Arabia, Sufiana, Chaldea, Mesopotamia, Georgia, Armenia, Sarca, thia, and Uian, Lord of the Imperious Mountaines of Ararat, Taurus, Caucasus and Periarido: Commander of all creatures from the Sea of Chorazan to the Gulph of Persia, of true Discent from Mortys-Ally. Prince of the faire Rivers, Euphrates, Tygris, Araxis, and Indus: Gouverneur of all Sultans, Emperour of Mussulmen, Bud of Honour, Mirrour of Vertue, and Rose of Delight.

Although (to the modest Reader) a great deale of ostentation, appeare in these blustering Epithites and Titles, yet know, that tis no new custom vsed among Pagans to this day in other places, and of old.

We read that after the Creation 3419, when Cyrus the Fortunate Persian, wrested the Monarchy from Astages, Ezra the Prophet to declare his greatnesse writes thus.

The Lord God of Heauen, hath giuen me all the Kingdomes of the Earth.

Domitian in all his Proclamations began thus:

I am your Lord God Domitian.

Caligula cald himselfe, *Deum optimum maximum, & Iouem Latiale*, The great and best God and safeguard of Italy.

And Sapor, sonne to Mizdates, Monarch of Persia, in the yeare after our Sauour 315. wrote thus to Constantine the good Emperour.

Isapores King of Kings, Equall to the Starres, and Brother to the Sunne and Moone.

And Chozroes (Father of Ormuzda) who ruled Persia Anno Dom. 543. entitles himselfe thus, in humble manner to the Emperour Mauritus (Master of bloudie Phocas, who gaue Pope Boniface the Antichristian Title of Vniuersall Bishop) in this sort.

I Chozroes, great King of Kings, Begler-beg (or Lord of Lords) Ruler of Nations, Prince of Peace, Salvation of men, Among the Gods (a man good and euer) among men (A God most glorious) the great Conquerour, arising with the Sunne, giuing lustre to the night, a Heroe in Discent.

These blasphemous Epithites may accuse him of arrogancie, but when tis granted he was a Pagan, tis lesse admirable.

For in these our times those forreigne Potentates are so haughty and ignorant of the World, that the China not thirty yeares agoe, sending an Ambassador to the King of Persia, Abbas. The Letter was thus directed *To his Slave the Sophy of Persia, the vndaunted Empe-*

rouer of all the world sends greeting. For which, his Ambassadour got durtye welcome. His thoughts are puffed vp by his great power and riches, for tis reported he has fixe hundred large Cities, two thousand walled Townes, a thousand Castles, sixty millions of Subjects, and a hundred and twenty millions of Zechynes or Crownes yearly.

They call him, the beautie of the whole earth, Heire apparant to the living Sunne and vndaunted Emperour.

The Emperour
of China.

The great Cham or Emperour of Tartaria, has no lesse ambition then the former, imagining all the World is tributary to him, hee is surnamed, *The Sonne of the highest God; and Quintessence of the purest spirits*, and euery day so soone as he hath dined, at his Court-gate causes a Herald by sound of Trumpet to proclaime, that all other Kings and Potentates of the Earth may goe to dinner: supposing he affords them no small fauour who perhaps are set at meate before him.

The Emperour
of Tartaria.

And as he assumes such majestie on the earth, so at his death, that he may want no seruitors, a thousand or ten thousand sometimes are (vniwillingly) sacrificed to serue him in another Kingdome, as *Venerus* assures vs was acted when *Mango Cham* was buried, in the Tombe where *Allan Cham* or *Chawn*, and *Tamerlaine* or *Tamyr Cham*, his Grandfather lie intombed.

The Kings of *Pegu*, *Mattacala* and among the *Manicongoes*, are so sublimated, that when an Ambassadour comes before them, they must doe it creeping, and hiding their faces with their hands, and so long as they be in presence, after one looke, they sit crosse-legged, their elbowes fixt vpon their thighes, and with their hands couer their shamefast faces.

Amongst which Ceremonious Princes, hee of *Monomotapa* is not least, who when he goes abroad, is not publicke to his people, lest his Majestie should too much dazzell them, and when he drinckes or coughes, ris so remarkable among them, that by mightie shouts and clamours they make the whole Citie sound againe.

The Emperour
of the Abyssines
or Prester Iohn.

The great Christian of *Ethiopia*, vulgarly cald *Prester*, Precious, or *Priest-Iohn*, has no lesse names of honour, then any yet, for besides the rehearfall of his fiftene Territories, he calls himselfe, *The Head of the Church, the Favourite of God, the Pillar of Faith, descended from Salomon, David, Iudah and Abraham, Sions prop, extract from the Virgins hand, Sonne of Saint Peter and Saint Paul by the Spirit, and of Nahu by the flesh*. This great Prince appeares among his people not very often publicquely to become a Nouelty vnto them, his life and gouernment is not vnlike the *Tartars*. Hee seldome resides in Cities, or any one place long, but affects perpetuall motion.

Our

Our departure from the Persian Court.

WE left *Carbeen* at ten at night (thereby auoiding *Sols* too much warmth) and got by Sun-rise to *Perissophon*, where we found good water to quench our thirst (a thing not to be past ouer without memory through all *Asia*) next night to *Asaph* next to *Begum*, where is a goodly *Fabrick*, built by King *Tamas*, for a lodge to passengers, but the water there is brackish. Next night to *Saway* a Citie of twelue hundred Families, seated vnder a rising Hill, and watered with a streame flowing from *Baronta*. The Inhabitants are industrious, such as the *Turks* call *Tymariots*: who for their Lands are bound to till the yeilding Earth, and vpon all occasions to bring each his light-horse, and are curious to stop insurrections or tumults at the first appearance.

Next night, we rode ouer *Plaines* (in which are artificiall Mounts and ruines of Warre) vnto a Citie called *Coom*.

In these *Plaines* was fought that famous battaile betwixt *Lucullus* and *Methrydates* King of *Pontus*, wherein the *Romans* got the Conquest.

Marcus Crassus the rich *Roman*, after his impious sacrilege of the holy reliques and treasure in the Temple of *Ierusalem*, valued at six tunnes of Gold, three and fiftie yeares before the Natiuity of our Sauour Christ, puffed vp with his great wealth, and forlorne amongst the *Iewes* with fifty thousand men marched against the *Parthians*, who with *Herodes* their King, sonne of *Mythredate* the third, Anno Mundi 3915, couragiously came against this greedy Generall, and encountered him at *Haran* in *Mesque*, The Towne where *Abraham* liued with *Terah* his Father, and successfully vanquished the insulting *Romans*, slue thirty thousand of them and tooke *Crassus* prisoner, inflicting Gods iust iudgement on him, for knowing what he had done at *Ierusalem*, and the couetousnesse of his mind, they powred downe his throat melted gold, bidding him quench his thirst, with that hee had so long lusted after, and by this victorie the *Parthians* became Masters of that Kingdome. Some notwithstanding referre the place of Battaile to these *Plaines*, how true I know not.

But fye yeares after *Marke Anthony* by his Generall required the *Parthian*, not only putting his men to flight who then could not make good that *Properbe*, of *Seneca*, *Terga conuersi, metuendi Parthi*, but besides their owne destruction, lost their succeeding hopes, Prince *Pacorus* slaine with the rest by the chafed *Roman*.

And a little after, *Herodes* whom though vanquished could not be taken by the *Romans*, at home by the parricide *Phraortes* his vnnatural sonne hee lost his life, to reuenge which villany and the rest,

Anthony came against him with no small force, but returned beaten and disconsolate. But *Augustus* (in whose time our Saviour tooke flesh of the blessed Virgin, and a generall peace was through the World) prevailed with *Phraortes*, to submit vnto the Roman Empire, which hee did and gaue leaue after thatto the Romans, to nominate their Kings, that being all their tribute or acknowledgment. But for all this subiection, they lost not their Empire wholly (for formerly sixteene seuerall Kingdomes were vnder them) till the yeare 230. or thereabouts, such time as *Artaxerxes* Father of *Sapores* the first, and second of the second descent of the Kings of *Persia* aimed at it, and though five hundred and thirty yeares were past, since *Darius* slaine by *Alexander* the Great had the Monarchy, yet no *Persian* borne got the Crowne, till this *Artaxerxes* by ouerthrow of *Artabanus* the third, (sonne of King *Vologesus* the third) got the Kingdome and liberty of the *Persians* restored, which from *Arfaces* in the yeare 3718. To this *Artabanus*, for aboue five hundred yeares, had acknowledged the *Parthian* for their Gouvernours.

And *Artaxerxes*, puffed vp with this three dayes deere bought victory (for so long the valiant *Parthians* fought resolutely against their Aduersaries) he sent a challenge to *Alexander Severus* (the foure and twentieth Emperour from *Julius Caesar*, and next to *Heliogabalus* or *Bassianus* the lustfull Emperour) to restore those kingdomes in *Asia*, anciently belonging to his Monarchy. *Seuerus* likt it not, but came to correct his insolencie, where arriuing as far as *Euphrates*, *Artaxerxes* met his diuided Army and destroyed it. The Emperour, though he came in anger and hast, returned full of those passions in a double measure, and had no better lucke at home, for a while after the *Thracian Maximinus* tooke his Empire from him, and to make his losse the greater, was by some Villanes in *Germany* bereaued of his life aswell as Empire. His vertuous mother *Mammaea* (*Origens* Profelyte) now pertaking death with him, as she had done glory formerly.

Slavery of a Roman Emperour.

And about eighty yeares after, *Lycinius Valerianus* the Roman Emperour (surnamed *Colobus*, the thirtieth from *Julius Caesar*) hoping to reuenge these losses by the *Persians*, entred *Asia* with a stronger Army. Where in this Countrey, by *Sapores* the then king, his Army contrary to his expectation was vterly defeated, himselfe taken prisoner, and to his dying day, made a foot-stoole, when euer *Sapores* got on Horsebacke. And this was a iust iudgement of Almighty God vpon this cruell Emperour, who (amongst other holy Saints and Martyrs) tormented Saint *Lawrence* on a broyling Grid-iron vnto death.

This shall be sufficient in this place to renew the memory of the *Parthians*, in whose kingdomes wee now are entring. And first of *Coom*, where we repofed our selues three dayes.

A

A Description of Coom.

Coom is a Citie placed in the halfe way betwixt the two Royall Cities *Cazbeen* and *Spawhawn*, it is situate in a faire and sensible Horizon, and in Front of both Kingdomes, *Medu* and *Parthia*.

It was in ages past cald *Guriana*, and afore that *Arbathia*, perhaps built by *Arbaces*, who in the yeare from *Adam* 3146. gaue end to the *Assyrian* Monarchy (rapt from effeminate *Sardanapalus*, the sixe and thirtieth from *Ninus*, first Emperour and Monarch of the World) and by which, a beginning to the *Median* Dynastie.

The now ruines about her, may gaine beliefe to the Inhabitants, who say it was once comparable in pride and greatnesse to mightie *Babylon*, but what euer it has beene, tis now a pleasant fruitfull and healthy City and the people courteous.

By some tis called *Coim* and by others *Com*, vnfitly, for they pronounce it *Coom*. The Citie has two thousand Houses in her, well-built sweet and well-furnished, her streets are wide, her *Buzzar* faire, and her *Mosque* of most honourable esteeme among them, therein is richly entombed *Fatima*, daughter and heire of their greatest Prophet *Mahomet*, and married to *Mortis Haly*. The King and much reuerenced Prophet of the *Persian*. Her Tombe is round like other *Mosques*, the Ascent three or foure steps of siluer. Fatima's Tombe.

This City is watred with a sweet but small Riuer, which deriues her spring out of the *Coronian* Mountaines, the aire here is second to none for freshnesse, nor wants this Towne any fruit requirable for the Zone tis placed in it, it has Grapes good and great store. Melons of both sorts, Cowcumbers, Pomegranads, Pome-citrons, Apricocks, Peaches, Plums, Pistachoes, Pearses, Apples, Quinces, Almonds, Figs, Wal-nuts, Cherries, Berries, and the best wheat bread in *Persia* (*Comezazellello* excepted.)

Neere abouts was that great and terrible combat of *Hismael*, and thirty thousand *Persians*, against *Selymus* the First and three hundred thousand *Turks*, where the victor *Turks* lost more then the vanquished *Persians* and had been defeated, had not the great Ordinance terrified the *Persian* Horse: this battaile was fought Anno Domini 1514. begun at *Coy* in *Armenia* and ended here, and by the *Turks* is cald the Day of Doome.

From *Coom* we rode to *Zenzen*, and thence to *Cashan* six and thirtie miles from *Coom*.

A

A description of Cafhan.

Cafhan is a famous Citie in *Parthia*, whose *Metropolis* is *Spawhann*, whence she is distant sixtie miles and odde.

The antiquitie of it is not much, in this name, either taking beginning from *Cazan-Mirzey*, sonne to *Hocem*, or from *Cassan*, who in the yeare 1202. was utterly ruined by the Great *Cham*, the rule being kept but three Descents from his Grand-fire *Tangrolipix* and his Father *Axan*: or from *Cufhan*, which in the *Syriacke*, is heate or blacknesse; but most likely from *Vsan-Cafhan*, Anno 1470. who from his *Armenian* rule, vanquishing *Malaoneres*, the last of *Tamherlaine* progeny in this Countrey, got the Crowne of *Persia*, whose issue from *Hismael* sway now that Scepter, of which alteration this Citie and *Coom* are joyfull, in reuenge of that terrible and violent destruction *Tamherlaine* made in his Expedition against *Biaazet*, Anno Domini 1397, whom he brought away imprisoned in an Iron Cage; hauing querthrowne him in that place where *Pompey* the Great ouercame *Metbrydates* King of *Pontus*, at mount *Stella*: This *Tamherlaine* was sonne of *Ogg*, sonne of *Sagathai*, and got the Crowne by marriage of *Cyno Chans* (Daughter and Heire) sonne of *Barr Chan*, sonne of *Hocuchan*, sonne of *Cyngis-chan*, who Anno Domini 1162, subdued *yn-chan*, the last of the Kings of *Tenduck*. These two Cities about others parched in his fiery anger.

Cafhan is well seated, well peopled, and well built: ouer-topt by no Hill, nor watered by no great streame, which augments the heat, chiefly when *Sol* resides in *Cancer*, in which there is no lesse violence then the Sun, the stinging *Scorpion* in too great plentie liuing amongst them, whose loue and vnderstanding is such to Trauellers (as say the Inhabitants) they neuer hurt them. Here the curse (may a *Scorpion* of *Cafhan* sting thee) is frequent among them.

The people are orderly and more giuen to trade, then in some greater Townes about her. Silkes, Sattens, and Cloth of Gold are here in great abundance, and at reasonable prices.

The *Carrauanf-raw*, the *Mosques* and *Hummums* or *Bannuas*: are her only ornaments, of which the *Carrauanf-raw* not only precedes them, but all other I saw in *Persia*, T was built by *Abbas*, and is able and fit to entertaine the greatest Potentate of *Asia*. Yet built for Trauellers to lodge in, vpon free cost by act of Charitie.

Tis two large stories high, the materiall bricke varnished and coloured with knots and *Arabian* letters poeses of azure, red and white, from its Basis tis built six foot high of good stone. The Fabrique is Quadrangular, and each proportionable Angle two hundred paces,

in

in the middle is a faire large Court, where, in midst is a foure square *Tanche*, or pond of pure water, about it are spacious and fragrant Gardens.

And though there be no affinity in the names, yet *Ctesiphon* was a prime Citie of the *Persian Arsacida*, and there are some who iudge her reuiued in *Cafhan*, but I beleue it not. Yet be it so or no, the memory of that infamous Apostate *Julian* calls mee to speake his end.

This *Julian* succeeded *Constantius* (the eight and fortieth Emperour from the first *Cesar*) who deceeded at *Mopocrine*, a Towne vnder mount *Taurus* *Julian* was first a Christian, but reuolted and became a most bitter and constant Persecutour to all that honoured Christ.

Julian the Apostate.

He thought to subingate the *Parthians*, who proued his destruction, for in an vnexpected alarme and on-set by them, he ran out of his Tent weaponed with Sword and Shield, where rage transported him and ventured so farre that a common Souldier stricke him into the guts with a Dart, whereby he was forced to take his Tent, and entering the battaile againe, his blood issued so strongly from him that he returned backe, perceiuing his end at hand, and as he had liued a Tyrant vnto Christians, so in his death throwing his blood into the aire, cried out, *Vicisti Galilee*. And at midnight vnder these wals, bequeathed his loathsome soule and body to him he serued, and his Empire to *Iouinianus* who succeeded him.

On the three and twentieth of *August* wee left *Cafhan*, that night making *Bizdecabode* our lodging six leagues distant or *Farlangs*, as the *Persians* call them, a *Farlang* is three of our English miles. Thence we trauelled to *Natane* or *Tane*, the place where *Darius* last breathed at by the *Bactrian Bessus* his villany, after his three great ouerthrowes by *Olympias* victorious sonne Anno mundi 3635 at *Granicus*, *Cilicia*, and at *Arbela*, where he consummated life and Monarchie. The lodge here is in a craggie place immured betwixt two Hills, but looking ouer, you see a large Champaigne ground full of streames and Villages. This *Manzeil* was ten *Farlangs* or thirty miles. Next night seuen *Farlangs*, next to *Reig*, a place scarce worth the memorizing.

This place is from *Spawhann* nine miles, and note that from *Cazbeen* to *Spawhann*, is eighty eight *Farlangs*, or two hundred sixtie foure English miles.

Hence (that I defraud the Reader no longer of his patience) to *Babylon* thus. To *Corranda*, to *Deagow*, to *Misharoon*, to *Corryn*, to *Lackaree*, to *Corbet*, to *Nazareil*, to *Sabber-Chawn*, to *Buldat*, to *Bagdat*, or *Babylon*, a hundred and thirty *Farlangs*, or three hundred and ninetie English miles.

A

A description of Babylon in Chaldaea.

Babylon (now called Bagdat) is seated in the Vaile of *Shinaar*, whose first inhabiter was *Arphaxad*, sonne of *Sem*, sonne of *Noah*.

The Citie *Babylon* has its signification from Confusion, because there first hapned the diuision of Languages from one (which was the *Hebrew*, though *Goropius* will haue it *Dutch*) to seuentie two by *Nimrods* vngodly designe, *Anno mundi* 1788. A hundred and thirty yeares after the Flood, and before Christs Incarnation 2180. to frame a mighty building able to secure them against a second Deluge, not regarding the Majesty of God Almighty. This building was hastned by five hundred thousand men, so that in small time they made it rise from its Basis (no lesse then nine miles of ground) to aboue five thousand paces towards the Skie, so that the Poet tels vs:

*The Heayens looke pale with wonder to behold,
With what attempts and rage the Gyants bold
Seeke to affront the Gods, by rearing hie,
Mount vpon mount & inhabit in the Skie.*

intending to equalize it with the Starres, but hee that sits aboue, and accounts the best of maps judgement but meere folly, not only preuented this designe, but seuered them into seuentie Companies, and so many Languages.

The Tower, though it stood for euer vnfinished, the Citie notwithstanding went on in his greatnesse, and by *Semyramis* receiued most perfection, by whom twas walled about, the circuit of which wals (as *Solinus* relates) were sixtie English miles (or foure hundred and eighty Furlongs) *Diodorus Siculus* makes it three hundred sixty five, each day in the yeare performing one Furlong, and *Quintus Curtius* affirms it three hundred fifty eight, the thicknes and height corresponding to its circuit. Some say two hundred Cubits high and fiftie thicke, so that a-top might driue together sixe Chariots, and to effect this miracle of buildings, three millions of men were daily labouring at it.

This *Nimrod* (sonne of *Chush*, or *Jupiter Belus*, sonne of *Cham* the accursed sonne of *Noah*) liued fixe and fifty yeares after his founding *Babell*, and was buried there. In memory of whose acts and greatnes the superstitious *Chaldees* deified him, by the name of *Sudormin*, conuerted after by the *Romans* into *Saturne*.

His sonne *Ninus* followed him, in his tyranny and victories is making com-

compleat his fathers late intended Monarchie by conquest of his Neighbour Nations after which he built *Ninive*, though some allude it to *Assur*, who gaue title to the *Assyrian*, and suppose by some to be this *Ninus*: who in his dotage gaue *Semiramis* his wife, so much libertie in his Imperiall power, that tis thought he deposted him, and during her sonnes infancie sate as Emperour, doing wonders, walled *Babylon*, built Gardens in *Mesopotamia* of admirable workes and greatnes, conquered into *India*, and became seated throughout all *Asia*.

And burning in lust with her owne sonne, hee to reuenge his fathers death, slue her in stead of her wisht embraces.

This young *Ninus* is called *Amraphell*, and hee who with *Arloch*, *Tydel* and *Chedorlaomer* came against *Sodom* and captured *Lor*, rescued by his Vncle *Abraham*, with the slaughter of those Kings, in whole returne *Melchisedeck* King of *Salem* the High Priest met and blessed him.

But I cannot approoue altogether of their Opinions, that make this *Ninus* to be *Amraphell*, for wee know, *Ninus* was but six Descents from *Noah*, and *Amraphell* must needes be ten at fewest, except you will allow *Ninus* and *Abraham*, to liue in the same age together.

This Citie after sixteene hundred yeares tyrannicall gouernment, was subdued by *Cyrus*, *Anno Mundi*, 3432. and before Christ five hundred thirty six yeares (seuenteene yeares after the Captiuitie of *Jeruel* and *Iuda* by *Nabuzaradan* Generall for *Nabuchadnezzar*, as in the last of *Tereimy*.)

In the seuenth yeare of *Artaxerxes Longimanus* King of *Persia*, *Anno Mundi*, 3511. and before our Saviour Christs Incarnation, foure hundred fifty seven, the Prophet *Ezechas* went hence to *Ierusalem* to rebuild the Temple of God, and thirtie yeares after that, *Nehemiah* went from *Sushan* to further it.

Of the greatnesse of *Babylon*, *Aristotle* reports, when *Alexander* tooke it, *Anno Mundi* 3633: one part of the Citie knew not in three dayes after, that it was taken whereby though it may seeme wonderfull. It will seeme the lesse, excused either in their solempne Sacrifices, or by comparison of other Cities in *China*, and other places, the Imperiall Citie *Suntien*, or *Quincy* affecting no lesse compass then a hundred miles, (if *Fraters* Traittes can be credited) in which is a Lake thirty miles about, and in which City are twelue thousand bridges. Consider also the Citie *Nanchin*, (subject to the same Monarch) in compass thirty miles, inuironed with three strong walls, and including two hundred thousand houses, which Cities and wonderfull reports of that Kingdome, as most consequentious for knowledge and instruction, so I wish with all my heart, some Gentleman of worth might from some Christian Prince be sent of purpose for that action, that these doubts and wonders might be assured, and with truth discovered.

T

The

The chiefe ornament in *Babylon* was two Royall Pallaces, built by the magnanimous Queene *Semiramis*, (daughter or sister to *Enlimerodach* slaine by *Astager*) one in the East of the City of thirty Furlongs, the other West comprehending sixtie, immured with wals of wondrous height.

But of most admiration was the Tower consecrated to *Iupiter Belus*, or *Cush* in the Centre of the Citie, strengthened with brazen gates, the frame foure squared, each square a thousand paces, in midst elevated a strong built Tower, on which were eight others one vpon another, in top of all were set three great golden Images sacred to *Iupiter*, *Ops* and *Iuno*, statues loden with gemmes of great lustre and value, and which continued till *Cyrus*, after the Creation 3406. yeares, when he made himselfe Master of these and the Empire, by drayning *Euphrates* into pits and other channels.

Yet some Historians, say *Ninus* and *Semiramis*, begun to make *Babylon* glorious, and that *Nabuchadnezzar* and *Nytocris* his Wife enlarged it. *A. Mundi* 3350; there was sayes *Herodotus* daughter of *Asiotes*. This *Assyrian* Monarch was so taken with its bravery, that hee could not forbear to boast, *Is not this great Babel, which I have built for the house of the Kingdome, by the might of my power, and for the honour of my Maiestie*. At which instant God decreed his transmutation and the renting away his Empire, which happed soone after by *Cyrus*, when we got the victory at *Borsippa*. These state alterations no doubt extenuated *Babilons* greatnesse, in the Monarchies remouall. Yet *Pliny* in his sixt Booke and sixe and twentieth Chapter tels a greater cause of subiecting her, occasioned by *Selenehus Nicator*, *An. Mundi* 3645. *Alexanders* Captaine and Governour after his death in *Assyria*, who to vex the *Babylonians* and impouerish them, built a Citie after his owne name called *Selencia*, fiftie miles lower then *Babel* to the gulph of *Persia*, where because of his greatnesse, and the wel-seating it (in the bowels of *Tygris* and *Euphrates*) he allured out of *Babylon* sixe hundred thousand soules, so that the late triumphant Citie became halfe desolate.

Alexander when he entred it, found to satiate his trauell, two hundred thousand Talents of Gold, deliuered him by *Bagpbanes*, where this Worlds greatest Victor, in his returne from *India* found his buriall.

Another City in *Egypt* called *Al-Cairo*, is by some called *Babylon*, but that name is not so authentically as the former, because built in emulation of the others memory and quondam greatnesse.

Bagdat

Bagdat, or Babilons ruines.

Of *Babilons* ruines, is reuiued *Bagdat*, seated not farre from the old Citie: it signifies Arabically a Garden, but then it must be *Bandi-dat* and not *Bagadat*: it is with more reason denominated from *Bagiafer* Caliph of *Babylon*, *An. 738*. who spent two millions of Gold, to rebuild it, after that cruell deuastation by *Almericke* King of *Tewry*, *An. Dom. 1170*.

But long, shee enioyed not her glory, for *An. Dom. 640* *Chynga* a Prince of *Tartary*, sends his brother *Alach* against it, who tooke it and sackt it, with a *Tartarian* greedinesse, cruelly putting to death the then Caliph *Mustadzem*, the foure and fiftieth and last of the *Abassian* Pedigree. After which it was taken by *Tangrolipx* or *Sadok* Lord of the *Zelazuechian* Family, *A. Mun. 1031*. and from him descended to the *Turkes*, and remayned in the *Ottoman* tyranny till the yeare 1625. when *Abbas* the victorious *Persian* King bear them out of it: as also out of *Tauris*, *Van* and the greater *Asia*.

And tis very probable, that if the King of *Persia* had not taken *Babylon*, whereby hee was forced to keepe continually Garrisons against the *Turke* in many places, he had made a conquest of all *India*. For he got *Candahar* and other places from the *Mogull*, and kept them without any difficulties, the *Indians* are so effeminate, and rule more by policie and mony with the helpe of other Nations, as *Per* and *Geo.* who are their *Chans* and greatest Princes.

The Citie is now of no great wonder, her circuit and building equall to *Coxbeem*, rage and time giues her nothing to boast off, but her memory, but the Bridge is eminent in her, so is her *Buzzar* and the *Sultans* Palace and Gardens, more large then lovely, of more Quantitie then vse, shewing no more artificiall strength, wealth, or beautie then neighbouring and late start-vp-townes about her.

Twelve miles thence is a grosse confused Mount, which Tradition only assures vs of, was part of *Nimrods* Tower the place seemes bigger at distance then neere at hand, slimy bricks and mortar are digged out of it: which are all the living testimonials of this monument. To which I apply that old and much vsed Verse.

*Miramur perijisse homines, monumenta fateantur?
Interitus saxic, nominibusque venit.*

Why wonder we that people die? since monuments decay:
And flintie stones, with mens great names, Death's tyrannies obey.

A little lower is seated *Shushan*, a place (though signifying a Lilly,

a Rose or Ioy) deriuing it selfe from the Kingdome in which shee is placed, *Susiana*.

A description of *Susban*.

Susban was one of three Royall Palaces of the Median Emperours, one at *Babilon*, another at *Ecbatan*, a third at *Susa* or *Shushan*.

This Palace is mentioned in *Hester* the first Chapter, that *Ahasuerus An. Mundi* 3500. ruling ouer the *Medes* and *Persians* and ouer one hundred seuen and twentie Prouinces, made a feast in *Shushan*, lasting a hundred and eighty dayes (which custome, it seemes, is yet among them. For yearely to this day the King celebrates a Feast of Roses, and the Duke of *Shiraz* or *Persa-polis* (who is Lord of *Susiana*, a Feast of Lillies or Daffadillies of like continuance.)

Nehemiah and *Daniel* make it situate in the Prouince of *Elam* (or *Persia*, and when *Alexander* tooke it, hee found fifty thousand Talents of vncoyned Gold, besides siluer wedges and Jewels in abundance.

Some say *Laomedon* built it, such time as *Thola* iudged *Israel*, but more likely it was first built by *Memnon*, sonne of *Typhon*, (slaine by the perfidious *Thessalians*, sent by this *Tewtamos* or *Tythonos*, in aide of *Priamus*, sonne of *Laomedon*, his brother against *Agamenion*, Anno *Mundi* 2783. with twenty thousand men, as saith *Diodorus Siculus* in his third Booke and seuenth Chapter. This we beleue that *Memnon* so ioyed and gloried in this worke that *Cassiodore* in his seuenth Booke and fifteenth Epistle reports, hee mixed gold with stones (a costly morter) and made it the glory of the World, which perhaps made out that fiftie Talents *Alexander* extracted out of it. And *Aristagoras* after him, told his Souldiers, it would make each of them compare with *Ioue* for riches. Tis written that the three wise men went hence (where then flourisht a famous Academic) to *Bethlem* with their gifts vnto our Sauour. Because it is not probable they came from *Ethiopia*, which was North East from *Ierusalem*.

It is now called *Valdack*, is watered by *Chobys* or *Choazpes*, which in *Meanders* circumuolues her, and at length imbowels her streames into the *Persian* Gulph not farre from *Balsora*, where the two famous Riuer *Tygris* from *Lybanus* and *Euphrates* from *Taurus* or *Ararat*, become one with the same deuouring Gulph.

The Riuer *Choazpes* was of such esteeme with the *Persian* Monarchs, that no other water would serue their pallat, no wine but the *Chalybonian* in *Syria*, nor no bread but what grew at *Affos* in *Phrygia*,

gia, and their salt from *Egypt*, truly verifying the Prouerbe (things farre fetcht and deare bought are rarest) for *Ormus* neerer hand by much, afforded much better.

This *Choazpes* is the same riuer which *Pliny* calls *Enlens*, & the same which *Daniel* in his eight chapter calls *Mat*, one streame of this Riuer runs twixt *Syrus* and old *Persa-polis*, ouer which is a well-built bridge, cald *Pully-chann*, as wee trauelled in nine and twentieth degrees of latitude.

The ruines of this and other noble Cities about her are such that we truly say with King *David*, *Psal. 46. Verse 8. Come and behold the workes of the Lord, what desolations he hath made in all the earth.*

I will adde one side concerning *Paradice*, and then will goe on without digression.

Paradice.

THE true place of the Terrestriall *Eden* is much doubted of. Some confining it to an *Allegory*, others to a locall place.

Some say it was East, aboue the Ayrie middle Region, whence they will force the foure great Riuers spoken of in *Genesis*, to procreate their springs.

Some will haue these foure Riuers to signifie foure Cardinall vertues, and that the word *Paradice* is only a place for delight and pleasure; mans fall, his banishment, the torrid Zone, the fiery Sword. Others say all the World was a *Paradice* till sinne abrogated its glory. Some say it was in the mountaines of the Moone (those are in *Ethiop* whence *Nilus* runs) some place it in the circle of the Moone (and those without doubt, first found out him; that drinks Claret there.) other some vnder the Circle of the Moone, and that thence the foure Riuers begin their course, run vnder the large Seas, and so into *Paradice*, these brainicke fancies, sure made the *Hermians* and *Seleucians*, sweare there neuer was a *Paradice*.

But the more iudicious allow the being, only vary in its place and progresse. Many imagining the true compasse ten miles and in that Ile in *Meso-potamia*, as yet cald *Edens*.

Some others giue it more existence, that it stretcht ouer the Vaile of *Shinar*, incircling *Babylon*, and went with *Euphrates*, comprehending *Meso-potamia*, *Armenia*, *Seleucia*, Mount *Taurus*, and what was watered by *Tygris*.

Others yet and not a few nor those vnlettered, carry it further, allowing the limits so farre as *Nilus* and *Ganges* hold, in distance. Yet this opinion is oppugned by many, agreeing vnanimously that neither

ther of those Rivers watered Paradise, as too large a compass for any Garden. *Nilus* arising from *Zaire* or the mountaines of the Moon in *Africke*, empties it selfe into the mid-land Sea. And *Ganges* in the vtmost *India* from *Imus* the huge mountaine ingulphing it selfe in the *Bengalan* Ocean, places too remote and incongruent.

The Inhabitants in the Ile *Seyloona* affirme twas there, and to authorize their Asstome shew *Adams* old footsteps imprinted in the sacred ground, and preferred since then by miracle.

Other some include *Egypt*, *Syria*, and *Indea*, and say that the Tree of knowledge grew on mount *Calvary*, in that very place where our *Sauour Christ* was crucified (the second *Adam* suffering, where the first offended) and there want not others who imagine Paradise remoued to a high mountaine about the middle Region, where is no alteration of weather, and there they suppose *Enoch* and *Elias* are corporall to this day.

The best opinion is this, that *Nile* nor *Ganges* had no being there, and that the Septuagints were troubled at it, in translating *Pison* to be *Ganges* and *Gybon*, *Nyle* now this is probable, that *Meso-potamia* is East from *Arabia* where *Moses* wrote, and that the Riuer going out of *Eden* to water it is *Tygris*, which conioyning there with *Euphrates* diuides it selfe into foure branches. The first being *Pison*, which compasseth the land of *Hanilah*, it must be a branch of *Tygris* called *Hiddekel*, or else *Choafer* which encircles *Hanilah*, which is *Susiana*.

The second is *Gybon*, which encompasseth *Ethiopia* or *Cush*, *Gybon* is the West part of *Euphrates* and *Cush* not yet in *Africke* is *Susiana*, or *Chusiana*, as some Writers doe well denotate.

And to make it easier, because many old Writers will haue *Hanilah* to be in *India*, that is not denied, but againe tis propoued there were two *Hanilahs*, one tooke its name from *Hanilah* sonne of *Iochan*, sonne of *Eber*, the fourth from *Shem*; who with his brothers *Ophir* and *Iobab* Soone after the diuision of the Earth inhabited *India*.

The other *Hanilah* from *Hanilah* sonne of *Chus*, eldest sonne of *Ham* or *Cham*, and he afore his Discent into *Ethiopia*, gaue name to *Susiana* or *Chusiana*, also which is *Hanilah*.

Now the extent of Paradise may be allowed vnto *Indus*, which terminates these lands and the other way vnto *Hircania*, watered by *Araxis*. Which if so, then *Tygris*, *Euphrates*, *Araxis* and *Indus*, must be supposed the foure riuers: I for my owne part, cannot maintaine it but this I can, that euen *Hircania* then and now giues place to no one place in the Orient for delight and plenty, were the Inhabitants agreeable to its worth, so that if it were no part of Paradise then, tis now no whit inferiour to any part where that pleasant Garden stood for comparable qualities, which I referre to a siper braine for de-

definition. This being too much I feare vpon this subject.

For the Readers easier vnderstanding and memory I will orderly digest such Cities and Townes now being, betwixt the gulph of *Persia* and the *Caspian* Sea through which we trauelled, as well to benefit the future Traueller, as to furnish our moderne Geographical Maps with names of truth, being indeed stuffed with false ones, and but inuented, together with the Farfangs or Leagues (each accounted three miles English) that the true distances may be knowne, and the *Caspian* placed in a better Height.

From Ormus to Bander-Gomroon, three Farfangs or Dutch leagues.

To Band-Ally	4	To the desert of Tanghe dolon	4
To Gacheen	7	To Whormoot	12
To Cawrestan	5	To Larr	9

The distance betwixt *Ormuz* and the Citie of *Larr* (from which the Kingdome is denominated) is three and forty Farfangs or a hundred nine and twentie English miles.

From Larr to Techoo, in the Wildernesse of Larr four Farfangs.

From thence to Berry	4	To Coughton	5
To Bannarow	4	To Emoom	5
To Goyome	4	To Vnghee	4
Three nights to the Desert	11	To Moyechaw	4
To Wchormoot	3	To Pully-pot-shaw	4
To Cut-bobbaw	3	To Shyras or Syras, three and a	
To Mohack	4	half.	

The distance betwixt *Larr* and the Citie of *Shyras* in *Persia*, is fixty two Farfangs, or a hundred eighty six English miles.

From Shyras to Pully-chawn seven Farfangs.

To Chilmanor	3	To De-gardow	6
To Camber-Ally	3	To Gumbazellello	4
To Pull	2	To Yezdecoz	4
To Tartang	4	To De-moxalbeg	6
To Deorden	3	To Comme-shaugh	5
To Cafferr	4	To Moyeor	6
To Whoomgesh	2	To Spahonet	6
To Baze-bachow	6	To Spahawn	3

The

The distance betwixt *Skyrae* and the famous Citie of *Spahawn* in *Parthia*, is seventy foure *Farfangs*, or two hundred two and twenty English miles.

From Spahawn to Reigue, three Farfangs:

To Sardahan	5	Through the Salt Desert	10
To Whoam	9	Gezz	13
To Tagebawgh	3	To Periscow	6
To Bawt	6	To Gheer	8
To Obygarmy	10	To Alliaurarr	15
To Suffedow	7	To Necaw	9
To Syacow	10	To Altharaff	4

From Altharaff to Farrabaut, a Citie upon the Caspian Sea, 10.

Distance betwixt *Spahawn* and the *Caspian Sea* by *Periscow*, (for another way is by *Cazbeen*) is a hundred and eightene *Farfangs*, or three hundred fifty foure English miles.

A discourse of the life and habit of the Persians at this present.

Albeit I haue (with what breuitie I might) described our *Mannells*, and the best Cities and Pallaces belonging to the *Persian*, yet I may say something more compendiously of the habit, diet, customes and ceremonies of these *Persians*, otherwise that which is written would seeme harsh and imperfect.

I haue formerly noted the Countreys deriuation from *Elam*, sonne of *Sem*, sonne of *Noah*, and then cald *Elamites*, such time as *Chedorlaomer* of ten *Discents* from *Sem* ruled ether them, slaine by *Abraham* in rescue of his Nephew *Lot*. It was after that cald *Panchaya*, and by *Selenchus* the *Great* *Captaine*, prophane *Historie* deriues *Persia* from *Perseus*, Ioue's sonne by *Danae*. And although it has since then been ruined and reigned ouer by Princes of many Nations, yet they haue neuer altered the *Dialect* from its vtter sense, at this day being cald *Pharsee*: *Frasie* and by *Mercator* *Farfisan*; in the *Chaldee* Tongue, implying a horse-hoofe, a hooked nose, or a diuision. The Kingdome of it selfe is not much, nor were her Monarchs at any time content with her bounds, but haue euer eieher beene Victors, or vanquished. For before *Chedorlaomers* time, they became subiect to the *Assyrians*, vnder *Ninus* and his warlike Empresse, *Anno Mundi* 1915, in which

which Empire it lay obscured till the yeare 2146. at which time the vicious Emperour *Sardanapalus*, by an abhorred life gaue way to those two great Captaines *Belocus* and *Arbaces*, who rent away his Monarchie and life, which as he had prodigally spun out, so died he no lesse costely, for perceiuing no escape he burnt himselfe in his Castle amidst his Women together with a hundred millions of talents of Gold, & a thousand millions of talents of Silver, as *Iustine* relates.

Phul Belochus tooke *Assyria*, *Mesopotamia*, and *Chaldea*.

Arbaces tooke *Media* and *Persia*, whereby hee began the *Median* Dynaity, and continued Lords of *Persia*, till *Cyrus* establish the Monarchy to the *Persian*, by ouerthrow of *Astages*, his sonne's Grandfire, *Anno Mundi* 3406. which *Cyrus* sonne of *Cambyses*, and *Mandana* daughter of *Astages*, is equalized by *Xenophon* to any Prince before him for valour and bountie. Hee enlarged his Monarchy, but at last fighting against *Tamiris* the *Scythian* Queene lost his life, but his Monarchy endured till the yeare 3635. when *Alexander* the great and famous *Macedonian* translated it to the *Greekes*, after his battails against *Darius*, the last Monarch; and a few yeares after himselfe was conquered at *Babilon* by deadly payson.

After whom for aboute five hundred yeares *Persia* groined vnder many Lords and Tyrants, till the yeare after our Saviour Christ 228, *Artaxerxes* a Heroicke *Persian* regained her glory and freedome, killing *Artabazus*, last of the *Parthian* Monarchs, & the twelfth King from *Artabazus*, who by treachery tooke the rule from *Tyridates* the last of the *Arfacide*.

Since when it was vanquished by *Tangrolptex* the *Turke*, *An* 1030, and after that, in three *Discents* by the *Tatars*, who for two hundred yeares kept the *Diadem* till the yeare 1430. *Vsan Cassan* an *Armenian* Prince tooke it from the *Tatars*. His daughter (begot of *Despina*, daughter of *Calo-Iohannes* Emperour of *Trepticonda* Christian) was married to *Sultan Ayder*, father of *Ismael* Sophy of *Persia* 1495, which *Ismael* was a most victorious King, and descended lineally from *Musa Cerefin*, the twelfth sonne of *Hussan* or *Ossan*, sonne of *Morris Haly* who married *Favima* sole Daughter and Heire of *Mahomet* the great Imposture. *Ismael* had *Tamir*, father of *Ismael*, father of *Ayder Mirza*, father of *Mahomet* cald the blind, father of *Abbas*, grandfather of *Shaw Sophy* now reigning *An* 1631. which Genealogy shall in this Booke selfe where at large be decyphered.

It remaynes now to speake of the habit and disposition of the *Persians*. It is therefore first, to be noted that though the *Turkes* be not comparable to the *Persian* for magnanimity and noblenesse of mind, yet are the *Persian* from the Duke vnto the Peasant slaues vnto the King, who is Supreme in and ouer all.

Thats the reason, hauing so much good marble, they build with vnburnt clay, because their lands and houses be not hereditary. The

King by a forced will, becoming Lord and heire to all, both *Mahometans*, *Jewes* and *Christians* living vnder his protection (merchants excepted out of *Europe*.)

They are valiant, proper for the most part, Oliue-coloured, mirthfull and venerious.

They haue no haire on head nor chin, on the vpper-lip they haue it very long and turned down-wards. Some reserue a locke vpon the top of the head, as a certaine note that *Mahomet* at Doomes Day, will distinguish them from *Christians*, and by it lift them vp to Paradise: their eyes are generally blacke (the *Georgians* grey) their noses high as be their fore-heads.

About their heads they winde great roubles of Calico, some of silke and gold, somewhat higher and not so bungy as the *Turkish* Tulipants. A little fash of gold or fringe hangs downe behind, as doe our *Skarfes*, which ornament, they lately borrowed from the *Arabian*.

Bands are not amongst them, they are signes of peace and quiet, the King weares the contrary side of his Tulipant forwards, which is all the difference in habit, twixt him and others.

In Triumphs I haue seene them wreath long chaines of *Pearles* and *Rubies* about their *Turbants*, of great value and beautie.

Their out Garment or Vest is commonly of Callico quilted with Cotton, some weare them of parti-coloured silkes, some of Sattin and some of rich gold or siluer Chamlets, and other of cloth of gold and Tinselled: they affect varietie of colours as Emblemes of diuersitie of Ioyes and pleasure. Blacke is not knowne among them, they say tis dismall and a signe of hell and sorrow: their sleeues are strait and long (therein different from the *Turks*, who haue them wide and short) the coat reaches to their calues and beares round, by being ingirted with a towell of silke and gold eight or nine yards long: vnder this garment they weare a smocke couloured like our *Scottish* plad, and in length agreeing to our demi-shirts: their breeches are like *Irish* troozes, hose and stockings sowed together, and sometimes they reach but to the ancles, two or three inches naked to their shooes which haue no latches, are of good leather, and what colour you will (blacke excepted) they are usually sharpe at the toe, and turning vpwards, the heeles shod with thin Iron, and end with small nailles in seemely order. Some againe (especially such as trauell much) haue short coats or calzoons of cloth without sleeues, lined with *Furres* of *Persian* Sheepe, *Sables*, *Foxes*, *Mushwhormaes* or *Squirrels*, and can suffer short wide stockings of English cloth or *Kerfies*, the heeles faced with coloured leather which too when they ride they make vse of, their Boots are well sewed, but ill cut, saue that their widenesse beats off the showres. They vse no Gloues, nor

Rings

Rings of Gold, some paint their hands with an herbe or iuice, which colours and keepe coole the hands. They commonly haue their nailles parti-coloured, Vermillion and white, they vse silke Rings and Seales, the first set with an Aggar, the other with *Arabicke* letters, not one noble Warriour of a thousand among them, knowing how to write.

They neuer goe without their Shamheers or Swords, which are crooked like a Crescent (and is their Armes), of so good mettle that they preferre them afore any other, and so sharpe as any *Rasour*, nor will they buy one, vnlesse they can cut an *Afinago* asunder at one stroke, the hilts are without ward, must haue them of Steele, some of Gold, the poore of wood, the scabbards well made and fit: which in solemnities are set with stones of value.

They neuer ride without Bowes and Arrowes, the Quiuer and Case, wrought and cut ingeniously, the Bowes are short and bended, not vnlike a Crossebow, which thought not comparable to the Gun (an instrument they now make practice of) yet they haue been famous for their Archery. Such made *Crasus*, going to encounter them cryed out hee feared *Sagittarius* and not *Scorpio* when an *Astronomer* told him it prefiged danger respecting *sol*, and accordingly he lost both life and victory.

Nor are they now reputed of, except they can cleaue an Orenge which hangs in a string, a-thwart the Hippodrome, and when past the marke, with an other ready Arrow, can strike the rest looking backwards, which he easily accomplishes, riding so short in his stirrups.

This is enough for description of the men, their forme and habit.

The women as vnseene may passe vnspoken of, what may be expected I shall publish it.

Their stature is meane but straight and comely, and incline rather to corpulency then leanness, their haire blacke and curling, their fore-heads high and pure, eyes Diamond-like, hauing blacke lustre, their noses high, mouthes rather large then sparing, thicke lips and cheekes fat, round and painted, so that without error, their complexions cannot be deciphered: those that come in assemblies are best reputed of, though by profession Whores, they are rich habilitated, their heads rounded with a golden caule: their cheekes tintured with Vermillion, their noses and eares hung with Jewels of price and bignes, and about their faces (tied to the chin) a rope of orient pearle of exceeding value, if not counterfeit: their hands are painted with flowres or posies, as be their feet and legs, both which are denudated in their dances, which elaborately they performe with bells and antiques: their habit or gowne is to their mid-legs, some of Sattin, some of Tissued-stuffes, of rich imbrodery in gold or siluer,

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these looke wantonly, drinke strongly, laugh extremely and coue really mens monies, esteeme, reputation and honesties.

The other women belonging to *Seraglio*es or *Harems*, liue discontented. Eight or ten lustfull women, by the law subiect to one (and he perhaps an impotent man) their only libertie is to haunt the Gardens, which being spacious, receiue many, where they parly at pleasure, but not free from Eunuuchs their iealous *Argos*s, whose sole care, is from out of the womens lauish abundant talke, to screw out some thing may be gratefull for the King, touching the Nobles (anotherized by these women) by which many great ones come to unexpected destruction.



Other women when they goe abroad, wrap themselves in a large receiuing sheet, which tied to the head reaches to her feet, opening only to the eyes a very little to beget passage, they passe and repasse vnkowne and vnrespected: nothing lesse among them then praise of beautie, because nothing so familiar with them as cruell Iealousie.

Their houses (to speake generally) within are poore and sordid, a Carpet, a Pan, and a Platter, epitomizes all their Furniture.

The better sort sleepe vpon Cots, or Beds two foot high, matted or done with girth-web: on which a Shagg or Yopangee which sliding serues as an Umbrella against raine, and sleeping for a bed and couerture.

Those that haue slaues during (or rather to beget) rest, receiue breath and coolnesse from their fanning them: who also drive away those bold Muschetoes or Gnats which too turbulently sting and buzze about them. Their diet is soone drest, soone eaten, soone digested and soone described.

The better sort sit vpon Carpets crosse-legged, and feed soundly vpon *Pelo*, Chiffmee-pelo, Sheere-pelo, Chelo and the like, that is, Rice boiled with Butter, with Mutton, with Hens, with Almonds, or with Rice without Butter: they vse no spoones, for hands are ancient: some colour their *Pelo* blacke, some yellow, some white, and twenty other wayes, which though all but Rice, are counted so many seuerall dishes. But though the meat be particoloured, or partly named. Yet the ground and meate is *Pelo* and no other. They vse Sallads Acharrs and roasted Egges, all which are of sundry colours tinctured, sad and hard that they may stay the longer in their bellies, and strengthen heat and moysture in their stomackes. They drinke cold water out of a Huslinee or Pitcher, but they want no wine nor appetites to drinke it, a sure signe *Bacchus* once conquered them, and rules no lesse then their Alcoran: at meales they are merry and no way offenseful (if no women sit among them, who out of wantonnesse ouer-load their mouthes with *Pelo* or other meat, and by a sudden laughter exonerate their chaps, and throw the ouerplus into the dish whence first they had it, which was to vs strange and offenseful) they will be drunke, but it is voluntary, no man compels it: Nor is it admirable or losse of credit with them, they are so quiet and free from censure, & though with vs drink irritates quarrels and comparisons, yet here they neuer differ, the law is so seuer, the act so strange, and the vntie of *Mussulmen* (or true beleaguers) so ioynt and efficacious; nor is this want of spirit in them, but order and conformity. No Nation in the Vniuerse has better nor more daring spirits in fight or exercise, then *Persia* has.

They are very facetious in discourse, they are not very inquisitiue about

about forreigne affaires, they are content with home occurrents, and affect more sensuall delights for their lustfull bodies, then by vncertaine stories to perplexe their mindes. When so ere they receiue a mandate from the King or Nobles, they kisse it in diuers places and then vse it. They sweare very vsually, and those Oathes are, by *Serrey Mortis Ally*, the head of *Mortis Ally*, by *Shawambashee* or *Serrey-shaw* by the Kings head, as by putting one finger vpon their eye. And then (if you please) you may belecue them.

The poore eat Rice sometimes, but most commonly Roots, Melons, Fruits, Garlicke, Opium, Honey, and Fraize like to our Thlummy. These are seldome drunke, but the cause is preualent, they cannot get it. They haue Arack or Vsquebagh, distilled from Dates or Rice, both which are Epidemick in their mirth and Festiuals.

The sheepe are sweete, and fattest in the taile, whose weight oft ponderizes twenty pound, and many times their whole body. Cheese and Butter is among them, but such as squemish English stomachs will disdaineat: Dates preferred in sirrup mixt with Butter-milke, is precious diet: the Spoones to eat with are halfe a yard in length, and aske a contented mouth to entertaine their bignesse.

They hate Swines flesh, Vcale, Beeffe, Hares and Buffoles. *Mahomet* forbade it them, and they obserue it.

But Camell, Goat, Sheepe, Hens, Egges, and Pheasants are tolerated: they are no great Rost-mear-men. But it may be Ignorance more then disliking has made it of some wonder there: In some *Buzzars* they haue Camell or Mutton cut in mammocks or small bits put vpon scuets and carbonaded or roasted in the fire, of this they sell three or foure spits for two pence, some practise the art of baking, and to proue it, put a whole Lambe into an Ouen, without paste or better cookery, when tis thoroughly roasted, though blacke, they eat it and say it tasteth daintily. The truth is, they are all *Martialists* and are not daintie.

They vse another potion, faire water, juice of Lemmons, Sugar, and Roses, which *Sherbets* are vsed more commonly in *India*.

Twixt meales (which are three aday at eight, twelue, and foure) they meet often in houses, like our *Tavernes*. Where is vendible Wine, Arack, Sherbet, Tobacco sucked through water by long canes or pipes, issuing from a boule or round vessell: they spit but seldome (the *Turks* lesse) and that liquor which most delights them, is *Coffa* or *Coho*, a drinke brewed out of the *Stygian* Lake, blacke, thicke and bitter; distained from Berries of that quality, though thought good and very wholesome, they say it expels melancholy, purges choler, begets mirth, and an excellent concoction.

Opium (of which *Nogdibeg* tooke so much as poysoned him) is of great vse and vertue with them taken moderately, they are alwayes chaw-

chawing it, tis good against vapours, cowardize and the falling sicknesse: it makes them strong and long in *Venus* exercises, the footmen vse it too as a preseruer of strength, and which is strangest, so giddies them, that in a constant dreame or dizzinesse, they run sleeping not knowing whom they meet, and yet misse not their intended places: and by its power protract their trauell, to deceiue their body of seasonable rest of lodgings.

Their Coines are *Mammoodes*, which value eight pence, *Larrees* fashioned like point-aglets, and are worth ten pence, *Shawbes* foure pence, and *Bisfees* two pence: &c. they haue sundry Coines of gold, as *Sultanees*, &c. but I saw very few of them. The *Cox-begs* or small Copper money is engrauen with the Emperours Coat Armour, a Lion passant, gardant, the Sunne Orient vpon his backe.

The men account it a great shame to vrine standing, and because they hate pollution they after it wash themselves, for which end their slaues are euer attending them with Ewres of siluer filled with water. They cannot endure it in themselves, nor to see others walking, so that when they goe but to the next doore they doe it riding. Their Horses are of *Arabian* breed, small, swift and fiery, they haue round cutting bits, their bridles long and platted with gold, as are their saddle-pomels and stirrups for the better sort, their saddles of Veluet, some like the *Morocke*, others hard, small and close, which they borrow from the *Tartar*.

The Horses feed vsually of Barley and chopt-straw put into a bag, and fastned about their heads, which implies their manger: they are strictly tied to proportion of prouant, any surplussage brings death or diseases. Their mules are of great price and vertue, chiefly where the journey is ouer Sands, Desarts, or craggie Mountaines. They serie better for patience and sure footing then the Horses, but in Warres they are for baggage, wanting courage for more honourable employment: the women of note trauell vpon *Coozelbath* camels, each Camell loaded with two cages (or *Cajnaes* as they call them) which hang on either side the beaust framed of foure small wooden Pillars, boarded to sit vpon, but so low that they affoord not standing, and are couered with Crimson Veluet or Kerries. They are guarded by Eunuches weaponed with Bow and Arrowes, and threaten death to any bold opposer or such dare come within shot of their mercilesse shafts, with which they are loaden as they trauell: so that the best and brauest company, knowing the custome of those Countries and the Eunuchs ielousies, giue them larger and contented passages.

I might here content my selfe with this description, did not some expect a little of their Religion: which being so oft and so well related by others, may warrant me to passe in silence, for which,

I will runne on more swiftly ayming only to content the Ignorant.

The Religion of the Persians.

THeir beleife is in *Mahomet*, yet haue they *Mortie Holy* in no lesse account among them. I will acquaint you with the tradition of them both.

Mahomet was by birth an *Arabian*, his father *Abdur* a *Saracen* (or rather of discent from *Ismael* sonne of *Hagar*, and so a *Hagaren*) *Emma*, his mother a *Jew*: from which two hee sucked the knowledge of both religions, to whom was added *Sergius* a *Sabellian* Heretique, that denied the *Trinitie*, from him hee received Baptisme, though formerly circumcised. And from these three he deduced his *Alcoran*.

This was about the yeare after our blessed Saviours Incarnation: at that time *Heraclius* the Emperour and *Chosroes* King of *Persia*, contending for Soueraigntie, against both whom *Mahomet* set himselfe with a troope of *Tartars* and *Arabians*, to whom he descyphered the *Roman* bondage, and though they seemed willing to reiect them, yet scorned they so vnworthy a Commander, to effect it by, being but lately from his prentiship, which *Mahomet* salued by his ingenuitie, telling them of the manners of the *Romans* in their infancie, and that though his knowledge and fame in Battailles were not much, yet assured them, he knew it by reuelation, himselfe was borne to aduate no small matters.

The people both admire him & beleue him, so that by his own wit & their valour he became victorious in seuen great & well-fought battailles, and desiring to eternize his fame, in a more continuing way, perceiving most part of his Followers, Heathens and profane wretches, divulged himselfe to be a mightie Prophet ordained before *Adams* fall to come into the World to correct the Law of *Moses* and the Prophets, and preferres himselfe before Christ, so much as hee preceded *Moses*, both whom notwithstanding he esteemes of, and tolerates them to helpe him at Doomesday to iudge the World.

This advantage the Deuill gaue him, to shew his people how deuiled and cruell the Christians were. At that time, *Boniface* the third obtayning by grant of vsurping *Phocas* the bloudie Emperour, ouer the three other Patriarchs and whole Church of Christ, the Title of Vniuersall Bishop: though but little before, *Gregory* his Predecessour, branded him for Christs enemy that went about it, in that

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threescore and sixe Bishops formerly in that Sea from *Lynn*, seuen yeares after Christ to this *Boniface* neuer intended it: and whereby *John* Patriarch of *Constantinople* gaue it ouer because vnjust, and no way agreeing with humility.

And that *Mahomet* might not want his lying Miracles, he perswaded them, he had daily instructions from the holy Ghost, which he shewed them to be the Doue, accustomed when hee was hungry, to feed in his eare, and that his groueling and foming (a disease much troubling him) was caused by the exceeding glory, the Angell *Gabriel* brought with him, who hee pretended told him all that is comprised in the *Alcoran*.

Though some, finding his subletie gaue no credit to him, yet he wonne the hearts of most of those Idolatrous Pagans, then about him, and in time, by money and force subiected the rest, so that hee began to broach his Traditions, which after by *Ozumah* his Successor, were compiled together and cald an *Alcoran*, writ in the *Arabian* Tongue consisting of eight Points or Commandements, and in Verse, to which he added Miracles, Visions, Fables, and the like: many of which are not authentically amongst the *Persians*.

The Persian's Commandements.

The first is that much sung Verse, a-top of Churches.

Llala-ylala, Mahummed-refulllala: translated thus:

Their is one God, the great God and Mahomet is his Prophet.

ANd by this they interdict all superstitious worship of Images, Pictures, and such like, hated exceedingly, and therefore haue Popery in abomination, & though *Mahomet* be supreme of all, yet the *Alcoran* commendes many Fathers in the old Law: as *Enoch*, *Abraham*, *Moses*, *Elias*, and as most excellent, *Iesus Christ*, whom they repute a great and holy Prophet, but not to be the Sonne of God, or that hee died vpon the Crosse, but that it was another *Jew* whom the people crucified in his place, they beleue he was sonne vnto a Virgin, but not conceived by the Holy Ghost, but by smelling to a Rose giuen her by the Angell *Gabriel*, and that hee was borne out of her beafts, In some things they speake very reuerently

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of him, and punish severely, such as speake against him, so that because the Alcoran stiles him the vertue of God, a powerfull Prophet good and just, if they casually finde a piece of paper that has his name in it, they preserve it from all bad uses. And beleene hee shall appeare againe forty or fifty yeares before *Mahomet*, like to *Elias* or *Iohn* the Baptist.

The second Commandement.

It is not good nor iust, that any should live unmarried, lest the Professours of Mahometisme should thereby be diminished.

THis Commandement sprung most from his owne carnall lust and ability, for as *Cassius* reports he had forty Wiues, and liked so well of Venerie, that he reputed him best deseruing and worthy most honour could play his part best in bed, often glorying, that by diuine strength, hee exceeded any ten in that point of valour, and that it was fit it should be so, that the greater number of Prophets and holy men might issue from him. And in his Paradise hee promises them rare Women, strong and louely, with eyes like sawcers, strength in Venerie, coole shades, rich Carpets; nimble Attendants, with Gold, Pearle, sweet Flowres, Perfumes, Violets and such sensuall pleasures in abtundance.

The third Commandement.

It behooues Mussulmen (or true Beleeuers) to be charitable, and to hate Contention.

THis third Precept ties them to beneuolence, and this is a mayne cause of their pittie to Storkes, Doves, and other Creatures. That there are such noble places of Receipt on Carruans-rawes for Trauellers to rest in, that such order is taken for the poore and impotent; and that seldome or neuer any one jars or wrangles with another.

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The fourth Commandement.

It behooues all Musselmen to innocate their Prophet, each day five times with Sobrietie, and to expect his Comming patiently.

WHich they carefully accomplish, and haue such regard to it, that when they heare the Boy cry aloud vpon the Steeple, they fall to prayer, though neuer so busie in prophane talke, drinking, wenching, or the like: they euer turne their face to *Mecha*, (neere which *Mahomet* is intombd in an old plaine Monument) they kneele; bend and ducke at every Epithite of *Mahomet*, and entring, wath themselves: this is the most vsuall prayer with them.

In the Name of the good and religious God, prayd be the Soveraigne of all Worlds, the only pittifull and mercifull God of Doome: thee we serue, theewe cal vpon, shew vs the best way, that which thou hast revealed to *Mahomet*, but not that whereby thou punishest the vngodly. This they say at Morne, Noone, Euening, mid-night, and two houres after in these formes.

Prayers to Mahomet.

Lala ylala Mahummed resullula:

Another vsed by the Indians, Iauant, Arabians and Persians.

Bismilla raugh mawn, arawbeam Alhumdill Ally, Etro hyatto Almo Barachatto, assulwatto, Attayo Batto, Leila, heessalam, Aleikg, I, Ianna, uebeen rawmaet, Wallaw heewieher-catto. Effeslamalena, walla-Ebadulla, hesolaheam eshaddo, awla-Elaha, El-alaho eshaddo Mahummed resullula, Falla Effalamaleena, Ebadulla-Solabeem, Effalamalekam, Effalamaleka, Aly homma Sullea. Allaw Mahomet don wallaw, weffalam charmma Salleara, Alhumdillalley Whoddaw.

All or most of which, are Epithites of God and *Mahomet*.

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The Alcoran bids a seven-fold daily worship, they neuer pray with their shooes on, and being entred sit without distinction of degrees or qualities (as things not to be challenged in places of deuotion) they neuer looke aside vpon any occasion, till they are come to *Mahomets All-humidillaw*, and then they looke ouer either shoulder, beleeuing he will come to Iudgement suddenly, iust when they are praying that particle.

Their seruice is sometimes performed by Songs and Rimes, but of vnequall numbers.

The *Abdall* a voluntary Monke amongst them, is reputed by the wiser sort a Wolfe in a Sheeps skin, but of the superstitious is reported holy and venerable, he is clad with a sheep-skin and professes pouerty, they will in the Markets or Assemblies preach lying wonders, and expound the Alcoran according to their inuentions, supposing their spirituall abilities superiour to others in that exercise, his Image is in the Title page. Howbeit I referre the discourse of these vnto a fitter place, and will here goe on with the description of other matters.

The fift Commandement.

See that thou obserue yearely a moneth Lent, and a Byram.

THis they keepe very wisely, all day they abstaine from euery kind of meate, but vntill nights, for so soone as the Sun-fets, and the Kettles beat, then they bowze it lustily, with varietie of meates and pleasure, only Trauellers and weake men, are euer exempted: And commonly *Shaw Abbas* during this *Ramdam* or *Ramazan* (the moneth wherein *Mahomet* got the Alcoran from *Gabriel* the Angell) did vse to trauell, to be priuiledged from fasting deuotions. In this solemnitie they adde a double proportion of Lamps about the Prophets, and hang the Steeples with lights, which burne past midnight. Two more Feasts they haue, the *Byram* and *Nowrowz*: the former as our Easter, is celebrated by the *Abdals*, *Hodgees*, *Dervisses*, and *Friers*, all which rabble receiue liberally from such as meet them, Offerings of good will and Charitie. The *Nowrowz* is their Newyeares day, beginning the tenth of *March*, such time as the Sunne dwels in the *Aequinoctiall*. At which Feast the *Sultans* and *Chans* bestow *Pishcastes*, or gifts one on another.

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The sixt Commandement.

Reuerence thy Parents.

WHich though they commend in others, they seldome practice in themselves. Many late examples accusing them, treated of in most Histories where *Mogul*, *Tartar*, *Turke*, or *Persian* Soueranize, few of them attending patiently the death of their Predecessours, but by impious meanes labour their vntimely establishment.

The seuenth Commandement.

Curfed be the Slayer.

ANd truly this is kept vnanimously, this precept and the rigour of the *Caddies* or *Cause* in the *Diuanes*, or Iudgement Halls so bridle them, that among the Inferiour and better sort of men I neuer saw a combat or causelesse brabble, though they be very apt in prompt occasions, to demonstrate valour and resolution. Onely the King and great ones slight this Law, for they delight in tyranny, and account Emperializing a qualitie proper for great Personages, who otherwise are no *Nymrads* vpon earth, in their opinion, vtterly ignorant of true Humanitie and Philosophie, which commands clemencie and vertue in them, as publike examples to all Inferiours.

The eight Commandement.

Doe so to others as thou wouldest haue them doe to thee.

BY which hee wils them to be louing, iust, and wise, and the keepers of these his Lawes, he rewards with Paradise, which hee thus brings them too. Hee transformes himselfe at Doomefday

Doomes-day into a great Ram, and all *Musselmens* into Fleas, they shall hide themselves in his spacious Fleeces, and thus burthened, shall trauell till hee come where he can skip into Paradise: there hee assumes his proper glory, and giues them new shapes, new strength, Wine, braue Women, infinite of Treasure and Prouisions, Riuer, Trees, Amber, Gold, Odours of *Arabia*, and continuall joy, all new and better then now imagined: they exclude no Religion out of their heauenly Paradise, *Moses* shall bring the *Iewes*, *Christ* the *Christians*, and *Mahomet Mahometans*: but the chiefe place and glory shall be theirs: theirs is the best Gold, sweetest Riuer, and the most beautiful Damozels.

These are commanded in the Alcoran, and for the Authour himselfe, *Bonfinus* writes that he permitted Sodomy: and lay with beasts. So that Master *Smith* arraignes him of blasphemy, pride, lies, Sodomy, bloud, subtiltie, and entitles him heire apparant vnto *Lucifer*, no lesse then twelue thousand falsehoods contained in his fabulous Alcoran.

This false Prophet (fore against his will) died in his sixtie third yeare (his great Clymatetick) and gaue his seduced Followers a sure promise of his miraculous Resurrection the third day after: till when they kept it vburied, and as *Antonius* writes, thirty dayes about the reckoning, but this is certaine, that smelling he was a lyer, they kept him no longer, forced to it by a monstrous and filthy stinke proceeding from his carcas: yet by *Abubecher* his Father in law and successor in the Popedom of *Mecha*, hee was purified, entombed and laid in a new built Sepulchre at *Medina Talmahy*, three dayes journey from *Mecha*: to which place is daily resort, by such of his Religion as haue zeale to Pilgrimage: and those not only, are euer after accounted *Syets* or Holy men, and cannot fable from that time forward, but their Camels & Apparell also are of such esteeme, that they neuer after doe them seruite in vile carriages or occasions of that qualitie.

Mahomet promised them his second glorious coming after a thousand yeares, which they seriously lately looking for, and seeing themselves guld by such credulity began to stagger, till the *Musti* assured them, the figures were mistaken, and that vpon better view of the Originall hee found two thousand for a thousand, when hee would not faile to visit them: till which first thousand yeares, the Kings of *Persia*, euer kept a Horse saddled and well lookt too, which with one of his daughters, hee referued for *Mahomet*, or for *Hocem Mahomed Mahadin*, last sonne of *Mortis Haly*, who the *Persians* to this day verily iudge yet liuing: first come, first serued. So that for about eight hundred yeares the *Turke* and *Persian*, differed not in points of Religion, till *Siet Gynet* a *Persian* born at *Ardonile* in *Media*.

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Anno 1375. (a little before *Tamberlaine* ouer-run *Asia*) fought how to recouer *Hales* memory, as a plot to make a perpetuall hatred twixt the *Turkes* and them, and to re-establish the Scepter in the time of *Mortis Haly*, from whom he lineally derliued his pedigree) This his proiect was begun by *Gynet*, but accomplished by *Ismael* his Grand-sonne King of *Persia*, who got the Kingdome by ouerthrow of King *Iacob* his mothers brother, sonne to *Vsan-Cassan* *Armenian* Prince and Emperour of *Persia*: *Siet Gynet*, I say perswades the *Persians* that *Abubecher*, *Omar* and *Ozman*, the three immediate *Caliphs* or Successours to *Mahomet*, were Villanes and Impostures, that most vniustly they opposed *Mortis Haly*, *Mahomet*'s sonne in Law, and heire by Legacie. Which till they were all dead, he could neuer enter into: and that *Ozman* who compiled the Alcoran out of *Mahomet*'s loose paper, had put in new inuentions of his owne, that hee had put out some and added other stories at his pleasure, that in comparison of *Haly*, they were Knaues and Impostures, and though the *Turkes* pray to them, magnifie them about *Haly*, and thinke them holy. Yet let all true *Persians* thinke otherwise of them, as enemies to *Mahomet*, and all good men, and that all their Disciples were Toades, the off-scum of the earth & vile Apostates, and so framed this Prayer, *Cursed be Abubecher*, *Omer* and *Ozman*, and *God be gracious to Haly*, and well pleased with him, and all true *Persians*. Which Prayer and opinion they haue since maintained fifty, and (in some sort not only to make him excell the three great Turkish Prophets, but euen to equallize the great *Mahomet* himself) as the whole rabble of them else-where say to *Mahomet*, *lala lala*, *Mahomet* resullala.

The *Persian* new composer *Siet* retorts the like eccho to *Mortis Haly*, and since some others to *Ismael Siet*'s Grand-chile in this sort, *lala lala Mortis Aly Vellilala*. For which the *Turkes* hate them like Dogges, and call them *Rasuli* and *Cassars*, or Schismatics, and themselves *Sonny*, and *Mussulmen*, which is truly faithfull.

This aforelaid *Alshad* by *Fatima* his Wife, Daughter of *Mahomet*'s two sonnes *Hussan* and *Ossan*, *Hali* after his victory against *Mant* Lord of *Damasco* lost his life by *Musvitas*, who succeeded him in the Sea at *Mecha*, and to establish his Title, slue *Ossan* and eleuen of his sonnes, all whom with *Hali*, were buried at *Massad*, *Hali*, *Telnab* neere *Cafe*, two dayes journey from *Babilon*: where the Kings of *Persia* descended from him, oftentimes were enthronized and kept their Coronation Ceremonies.

The twelfth sonne of *Ossan*, *Hussan*, or *Hocem* escaped slaughter, his name was *Musa*, or rather *Mirza Cherifin*, or Prince *Cherifin*, by some called *Mahomed Mahadin*, who had issue, and from whom this *Siet*, *Gyned* or *Tuned*, Grandfather of *Ismael* did descend, and from him the now ruling King of *Persia*.

The

The Persians themselves contract their Alcoran into a lesser Volume then doe the Arabians, reiecting most of those Commentaries or Glosses made by *Ozman* and *Ibnul*, and content themselves with *Gunets* reformatiōs, preferring the *Imamian* Sect which is their own from *Hali*, before the *Melchian*, *Anefian*, *Benefian*, or *Xefayans* broached by *Abubecher*, *Omar*, and *Ozman*, and from which foure are sprung aboute seuentie seuerall sorts of Religious Orders, as *Morabit*, *Abdals*, *Dernisset*, *Papassi*, *Rasadi*, *Cobitini*, &c.

Their greatest Doctour of Antiquitie is *Elhesin-Ibnu-Abilhasen*, borne at *Balsora* in the Persian Gulph, hee taught the Persian and *A-rabs* eighty yeares after *Mahomets* death, and by his fluent language and austere life got no small reputation with those pur-blind Nations, yet could his Disciples neuer preuaile with him to register his doctrine, so that leauing all to their memories, so soone as hee was buried, they grew among themselves to an immediate difference, which could not be reconciled till a hundred yeares after a *Babilonian* Siet, cald *Elharn-Ibnu-Esed*, employed his utmost wits, not onely to agree but eternize the fore-named *Elhesius* Paragraphs. Howbeit the *Mahometan* Doctours of other parts bended themselves against this late Opinionist, and by a common vote condemned them all as Heretiques and Villaines to the Alcoran, so that about ninetie yeares after by their instigations, *Melick-Shaw* the *Turkes* Antecessor came against them, and vtterly confounded them, men, Bookes and all other monuments of their reformation.

Howbeit a while after they got breath, and screwed into their good fauour and opinion King *Cazell*, Nephew to their great enemy King *Meleck*, and by request and valour of their noble friend *Nydam-Emul*, they got the dignity of their former Treatises and points of Religion restored againe, so that *Elgazzuli* a man of no meane fame and ingenuitie was employed by them, not only to apologize but to dispute strongly against their opposites, which hee did at first, and after that moderated twixt the *Cadies* and his owne Reformarists: After which generall agreement they fell into abundance of errors and obscene opinions, turning most of their doctrine into lasciuious Poems and Songs of lust and carnall pleasures, alledging for themselves euen *Mahomets* owne Tenents for authoritie: to correct which, start vp a seuerer Scholler *Essebrauer Diserauerd* of *Chorasān* who tooth and naile, cries out against their filthinesse, against whom arises *Elfargani*, and takes vpon him to defend his brethren, by a charitable Commentary of their discourse and actions, so that some applauded, and other some exploded this busie *Cabalist*.

At last to conduce things to some order out of this Chaos of confusion, their most learned Historian *Elifarni*, tooke vpon him to make straight these crooked postures: so that of seuentie two seuerall Sects

Sects of Heresies he reduced all to two, the *Lehart* and *Imamie*, the first magnifying eulogically their Great *Mahumed*, and received by all his Sectaries in *Thrace*, *Egipt*, *Greece*, *Palestine* and *Syria*. The other no lesse eleuating *Mortis Ally* his sonne-in-law, (who with a Sword of a hundred Cubits length, cut off at one blow ten thousand Christians heads, and transected *Taurus*, as I haue formerly noted) and his worth and equalitie is receiued by all the Persian Empire and some *Indians*: And this is able to glue reason, in the vnderstanding their debate, and of their Alcoran.

This added that as we compute from our Saviours Natiuitie, so they begin from *Mahomets* compiling his Alcoran, deliuered on a Friday, then made their Sabbath: that account (they call) the *Hegira* or yeare of deliuerance:

Emperours, Kings, and Caliphs of Persia successiuelie.

I Dare not goe about to trouble you, with the Chronologie and succeeding Raignes of such Monarchs & Kings as haue swayed Persia, without a requested pardon, as well demanded, In respect of many that formerly haue named them, both *Chaldee*, *Greeke* and *Latine* Writers, as for the incertaintie of most Historians. And although to some it appeare not pleasant, nor much profitable, it may notwithstanding happily adde some content and ease vnto a Traueller, if he haue it vpon the report and credit of their Native Authorities.

Their owne Traditions writ long agoe, and preferred hitherto amongst them, is that *Kayomarras* first wore a Crowne and commanded ouer them, and foolishly they imagine he was *Adam*, but I will rather beginne with *Elam* (from whom the people were called *Elamites* and *Perse-polis* from them denominated *Elamite*) sonne of *Sem*, sonne of *Noah*. And if we may beleue those Authours that suppose this Patriarch *Sem*, was that *Melchisedeck*, who blessed *Abraham*, then may *Kayomarras* be reputed *Noah*: but the Scripture tels vs that *Abram* was in a lineall line from *Sem*, no lesse then ten Discents, and though *Noah* himselfe, liued till the confusion of Languages at *Babilon*, (happning a hundred and thirty yeares after the Flood) yet it is not probable he was *Melchisedeck*, by that description of him in the *Hebrewes*, that he was without Parents, Discend, beginning or ending, most of which are apparant in this *Sem*, or *Shem* Predecessour to our Saviour in humanity.

I will begin with *Kayomarras*, next whom ruled these succeeding Emperours.

1. *Kayomarras*.
2. *Syamech*.
3. *Omehang*.
4. *Iamshet*, first Founder of *Persa-polis*.
5. *Zoak*.
6. *Fraydhun*, from whom descend the *Saca*, *Saxons*, and English men.

7. *Manucher*.

8. *Nawder*, or *Chedorlaomer*, one of those Kings slaine by *Abraham*. In rescue of his Nephew *Lot*.

9. *Afsaciab*.
10. *Bazab*.
11. *Kaycobad*.
12. *Salomon*.
13. *Chozrao*.
14. *Lorazpes*.
15. *Guztap*.
16. *Bahaman Ardchir* (or *Artaxerxes Longimanus*.)
17. *Queene Omay*, Wife of *Ochus*.
18. *Darab*.

19. *Darab-kowcheck* (or little *Darius*) who after a carelesse securitie and scorne of *Alexander* the Great (or as the *Persians* call him) *Askander Buzzurk*, lost vnto him the Monarchie of *Asia*, in his last battaile neere to *Tane*.

And in him ended those Kings or Monarches of *Persia*, begun in the yeare after the Creation 1700. and ending, *Anno mundi*, 3636.

Askander Buzzurk, fell in loue with *Romchank*, King *Darab's* Daughter, but left no issue, whereby the gouernment of *Persia* (as all the other Countries) fell amongst his Captaines, so that confusedly for about fourescore yeares they were pressed by *Greekes* and *Syrians*, and foure hundred and fifty by the valiant *Parthians*, who recovered the Monarchie to themselves, vnder *Arfaces* (after whom the Kings were cald *Arfacidae*) in the yeare after the Creation 3718. & kept the Diadem till the Raigne of *Artabanus*, slaine in the yeare after Christ two hundred twenty eight by *Ardchyr*, or *Artaxerxes* a Nobleman of the descendent of the subiected *Persians*.

But we will follow the *Persian* tradition, which reports that after *Alexander* (buried at *Babilon*) the *Persians* nominated themselves a King, who by reason of his spirit and force was called *Shaw-pur*, he was brothers sonne vnto *Darius*, and according to that order so cald himselfe: he liued senenty yeares after the valiant *Macedonian*.

1. *Shaw-pur*, or *Sapor*

2. *Ard-*

2. *Ardchir-baba-chawn* (or Father and Lord) in whose time, was incarnate our Lord and Satiour Iesus Christ: *Augustus Cesar* the second Emperour then swaying ore the World.

3. *Shaw-pur* the second surnamed *Zabell*.

4. *Cherman-Shaw*.

5. *Terzagerd*.

6. *Baharan*.

7. *Tezgird*.

8. *Hormuz*, from whose name perhaps *Ormus* tooke her name.

9. *Feruz*.

10. *Relax*.

11. *Chobad*.

12. *Chexer*.

13. *Hormuz*.

14. *Chozrao*, where note, that though these differ from some other Authours, yet they may be reconciled with very little industry. Next *Chozrao* reigned

15. *Chobad*.

16. *Ardchir*.

17. *Shawryr*.

18. *Joos*, first planter vpon *Taurus*.

19. *Shin-shaw*.

20. *Turan* Daughter of *Chozrao*.

21. *Iasan-zeddab*.

22. *Shezir*.

23. *Ferrogzad*.

24. *Tezgird*.

25. *Bornarim*, and

26. *Hormuz*, or *Hormisda* the last of the *Persian* Princes of true Descent. This Prince ruled *Anno Dom.* 630. In whose Raigne sprung vp *Mahomet*, borne at *Itrarip* in *Arabia*, from which time begins the *Hegira*, or *Mahometan* account.

Next these came in the *Babylonian Caliphs*, who by perswasion to obey the *Alcoran*, were forced to accept the *Saracens*, though at first vnwillingly, at last, were compelled to it by *Omar*, that pretended all those Countries Tributarie to the Caliph-ship, and Sea of *Mecha* (neere which, at *Talmab*, is buried their greatest *Mahūmet*.) Albeit we bring in *Mahomet* himselfe as Regent here, and succeeded by his three fathers in Law, *Abubacher*, *Omer*, & *Ottoman*, yet by some he is left out, the Regencie beginning in those three succellue and only enemies of *Mortis Ally* (*Mahomet's* sonne in Law) Prophets for long time honoured with the *Persian*, but now growne extreame odious, albeit wonderfully reputed of by the *Turkes* as good and holy men, this diuersitie of opinion causing that great opposition and

hatred twixt the *Turke* and *Persian*, apparant to this day, to the generall good of Christendome.

1. *Mahomet.*
2. *Abubecher.*
3. *Omer,*
4. *Ottoman.*
5. *Mortis Aly* slaine by *Muavia*, and buried at *Cafe neere Babilon*, where the *Persian* Kings haue ever since vsed to be consecrated.
6. *Acem*, or *Hocem* *Mahmed Mahadin*, sonne of *Hali*.
7. *Muanias*, first of the Race of the *Ben-humians*, *Anno Dom. 657*.
8. *Thezid*, who ruled the Caliph-ship in *Arabia*.
9. *Muanta*, *Abdalla*, or *Mutarr*.
10. *Mernan*.
11. *Abdelmalek*.
12. *Oyledore*.
13. *Solyman*.
14. *Omer* the second.
15. *Teyza*.
16. *Ebrahim*, or *Eueylid*.
17. *Marnan*, last of the bloud of *Ben Humia*, slaine by *Soffa*, or *Salin*, sonne of *Saint Azmulli*, a Lord of *Candakor*, who with *Lamonit* innaded *Persia*, and put to flight *Hiblin*, *Marnans* Generall and a hundred thousand men, and after that, *Marnan* himselfe with three hundred thousand, forcing *Marnan* into *Egipt*, where the said *Soffa Azmulli* sonne met, fought with and foiled him vtterly, by which encouragements, *Azmulli* seized on *Persia*, and reuiued *Muturs* tenents. In which were anathamatized the three successors of *Mahomet*, and renewed long time after *Siet*, *Gynet* of *Ardouile*.

This hapned in the yeare of our Lord, 750. and of the *Hegira*, 131. in which time *Carolus Martellus* King of *France*, plagued the *Mahumetans*, in the Quarrell of Christs honour through Christendome.

Thys the line of *Ben-humia*, being extirpt, begun by *Muanias*, *Anno Dom. 657*. ending *Anno 750*. in *Marnan*: where note that these were not all fathers and sonnes, but such as occasion and the voice of men made choice of, as are the Popes of *Rome*.

And now speake we of the Family of *Ben-Abbas*, the first of whom we account *Safa* or *Salim*, sonne of *Azmully*, sonne of *Hocem*, sonne of *Aly*.

1. *Safa* or *Salim*.
2. *Abubecher*, *Bugiafer* or *Abbiafer* is next, this repaired *Babilon* and made it be called *Bagdat*, *Anno Dom. 758*.
3. *Mahady*.
4. *Elady-mirza*, or *Musa*.

5. *Ara-*

5. *Arachid*, or *Aron*.
6. *Mahamed Amin*.
7. *Mahamun Ben Amin*.
8. *Malla-chawn*.
9. *Vuacek*.
10. *Almoto Vuakell* by *Iasar*.
11. *Montacer*.
12. *Abul-Abbas*.
13. *Mustadzem*.
14. *Almatex-bila*.
15. *Motadi-Bila*, flourisht *Anno Dom. 870*.
16. *Almat Hammed bila* named *Eben Emoto Vuakell*.
17. *Matzed bila*, or *Mutezad*.
18. *MuGafy bila*.
19. *Mocktader bila*.
20. *Iasar ben Matazed*, or *Elhaker*.
21. *Ratsbaw*, or *bila Mahamed*.
22. *Kazi bila*.
23. *MuGafy bila*.
24. *Mostachfi Abdula*.
25. *Moriah*.
26. *Tayaba Abdell carin*.
27. *Kader Hammed*.
28. *Alkabem Abdula*.
29. *AlmoGadi bila*.
30. *Almostazer*, or *Alhumazer*.
31. *Almostarched*, or *Musterashaw*.
32. *Rached bila*.
33. *Almoctafi*, or *Mustenged*.
34. *Almostawger*.
35. *Almostauzi-Benur-Elah-Acen*.
36. *Nacer*, or *Narzy*.
37. *Altaher Mahumed*, slaine at *Spahawn*, by *Tangroliptix* or *Sadoc* Princes of the *Zelzucchian* Family.
38. *Mustenutzer*, or *Almonstauzer*, and
39. *Mustadzem*, or *Almostacem bila Abdala*, the last of the Caliphs that ruled *Persia*, *Arabia*, and *Babilon*: he died *Anno Dom. 1258*. and of their *Hegira 655*. *Mustadzem* was thrust out by the *Tartars*, vnder command of *Allan-chawn*, or *Cyngis-chawn*, son of *Badur*, son of *Par-tan*, son of *Phil-chawn*, son of *Fonania-chawn*, son of *Byzan-chawn*, son of *Shawdub-chawn*, sonne of *Tomin-chawn*, sonne of *Buba-chawn*, sonne of *Buzamer*. Next to *Cyngis* or *Allan-chawn* is rallied,
2. *Ofakg-kawn*.
3. *Gwioc-kawn*.

4. *Vla-*

4. *Vlakyk-kawn*.
5. *Habka-kawn*.
6. *Nikador-oglan* (or youth)
7. *Tangador*, or *Argon-chawn*, an extreme enemy of all Christians, and being overcome by *Argonus* sonne of *Abaga*, in reuenge of his cruelties, he commanded *Tangadors* belly to be cut open, and his bowels cast vnto the Dogges.
8. *Giuiatuc-chawn* or *Regato*.
9. *Badu*, or *Baduham*, of whom many good things are spoken, and died a Christian.
10. *Gazun*.
11. *Aliaptu Abuzad*.
12. *Hobaroc-mirza*, slaine by *Tamerlang*, or *Tamberlan*.
13. *Tamerlange*.
14. *Olongh mirza*, father of *Abdel*, father of *Abdula*, (or *Malaoueres*) slaine by *Vsan Cassan* an Armenian Prince, Anno 1470. yet *Tamerlaine* issue ruled towards *Candahor*, in more splendour, euen in the *Moguls* now being. For *Abdula* had *Sultan-mirza*, father of *Hamed-mirza*, father of *Baber-mirza*, father of *Fidjager*, father of *Ocem*, father of *Bahadi*, father of *Homer-mirza*, father of *Mirza Abubecher*.
For then came in the Family of the *Guzpan chara chy onlu*, or black Sheepe, viz:
 1. *Kavassaph*.
 2. *Emir-ascander*.
 3. *Toon-shaw*.
 4. *Acen-ally*, to whom succeeded the Race of white Sheepe, or *Guzpan Acuculu*.
 1. *Ozun Azembeg*, or *Acembeyus*, and by some cald *Vsan Cassan*.
 2. *Sultan Chalile*.
 3. *Iacup* sonne of *Ozun* or *Vsan Cassan*, and poysoned by his wife.
 4. *Baysangor mirza*.
 5. *Rustan-beg*.
 6. *Hagmat-beg*, these three last intruded.
 7. *Aluan-beg*, sonne of *Iacup*, and slaine by *Izmael* his Couzen Germane.
 8. *Sultan Morad*, or *Amurath*.
 9. *Abdel* sonne of *Olongh*, and father of *Malaouer*.
 10. *Chugcubeg*.
 11. *Abuzed-chawn*.
 12. *Obed-chawn*.
 13. *Abdula-chawn*.
 14. *Adelatiz*, who died Anno Dom. 1499. and left the Empire to *Ismael*, surnamed *Sophy*, sonne in law, though some thinke Grand sonne to *Vsan-chasban*, which he got hauing slaine *Iacup* sonne of *Vsan*, and *Eluan* his sonne.

This

This *Izmael Sophy* is famous for his victories against *Baiunzer* the second, and *Selym* the first, and Emperours of the *Turkes*.

He was sonne of *Cheque Aider*, sonne of *Siet Guinet* borne at *Ardo-nile*, that first altered their Religion the better to be reuenged of those Prophets who opposed *Mortis Ally* his Ancestor, his Genealogie is thus: *Izmael* was sonne of *Aider*, sonne of *Siet Guinet*, sonne of *Cheque Ebrahim*, sonne of *Cheque Ally*, sonne of *Cheque Mucha*, sonne of *Cheek Sofy* descended in a right Line from *Mirza Ceresin* the twelfth sonne of *Hocem* or *Hussan*, (and only of all the twelue who escaped murther from *Mnauias*) and *Hussan* was sonne of *Mortis Haly*. So from *Izmael* descend lineally the Emperours of *Persia*, to *Abbas* late reigning, thus

1. *Izmael*.
2. *Tamas*.
3. *Izmael* the II.
4. *Mahomet Codoband*, or purblind.
5. *Abbas* who died Anno 1629, leauing the Empire to his Grand-child *Soffy-shaw*, or King.
6. *Soffy* aged about twenty yeares, Anno Saluationis 1634.
They celebrate the death of *Hussan* eldest sonne of *Hali*, yearely with many Ceremonies, I haue seene them nine seuerall dayes in great multitudes, in the streets all together crying out *Hussan, Hussan*, so long and fiercely, that many could cry no more hauing spent their voices, they ninth day they find him (whom they imagine lost in a Forrest) or one in his place, and then in a huge hurly burly, men, girles and boyes, crying out *Hussan, Hussan* with Drummcs, Fifes, and the like, they bring him to the Mosque, and so after some admiration and thanksgiuing they put an end to that their *Orgce*.
Other Feasts are performed by the *Abdals*, (who take their name from *Abdala*, father of *Mahomet*) these haue no abode, vow pouerty, lodge in Churches (which made out Lodgings lopzie after them) and haue prouision brought them by the charitable, they are couered with a sheep-skin, and though poore, yet trauell with dangerous weapons, with which ris thought they oft doe villany and get by, a horne is tied about their necke, which they vse to blow in Markets, when they would haue the people to heare Orations, their picture is in the Frontispiece.

The Circumcision of their male children, is at eight yeares old, but some at eight dayes, most commonly when hee can in some sort render his profession.

When they purpose it, they conuocate his Kindred, who with themselves present him gifts, and what may then delight him. That done, they all mount and carry with them the boy brauely mounted and attired, a Sword in his right hand, the Bridle in his other. Afore him

him are carried a Speare and a Flambeaux, or torch link to it, the Musique accompanies him, with the father next and according to bloud or degree, the other follow. The *Hodgee* or Priest meets him at the Mosque, and takes him downe, and entring the Church, one holds him on his knee, another vnclothes him, a third holds fast his hands, the rest giue some triuall discourse to diminish the expectation of his paine: and then the Priest dilating his prepuce, in a trice with his siluer Cissers circumcises him, and applies a healing powder of Salt and Marmalate of Dates, which stanches the bloud and mitigates his griefe, thence-forward hee is called *Mussulman*, or true Belceuer, sometimes they elate a finger, smile and pray to *Mahomet*.

The poorer sort want Circumcision, and are ignorant wholly of the Alcoran.

Such women or girles of Christians that liue in slavery, by price or conquest, are excized forceably, by which they repute them *Mahometans*, though their beliefe and heart be otherwise.

Their Marriages haue not much Ceremony, Polygamy is tolerable. Their Burials are exactly performed by hired women, who for five houres space, scratch their vgly faces, howle bitterly, teare their false haire, swoone and counterfeit sorrow abominably, these their ejaculations continue till his placing in the graue, which is after they haue washt him (for they thinke purification in life and death is very necessary) they perfume him, wrap him in fine linnen, bid him commend them to all their friends, lay him with his head to *Medina Talmabi*, place him where neuer any was formerly buried (because they thinke it an extreme injury to molest the bones of such as sleepe) place two stones writ with Arabique letters, to signifie his lodging, its length and breadth, then bid farewell.

After the death of some noble Gentleman, my course came next, though not to die, yet to goe neere the Graue, whether the cause was cold got vpon Mount *Taurus*, where wee exposed our heated bodies to vndigested vapours which easily penetrated vs, or rather our immoderate gormundizing their delicious fruits, which abounding we affected in too great measure, these and Gods will first so ordered it, that I begun a tedious sicknesse, in twelue dayes I had a thousand bloudy stooles (which excesse kild our Lord Ambassadour Sir *Dodmore Cotton* at that time, and for forty dayes more, continued with such cruelty, that neuer any man was brought lower and into greater feeblenesse than I was.

I wanted not the helpe and opinion of the Kings best Doctours, who though they hoped of my recovery, gaue me small appearance of it, yet I tooke what they prescribed mee, and gaue them Gold what they desired, so that it became a hard question, whether my spirits or Gold decayed faster.

In

In this weaknesse, I was forced to trauell 300. miles, hanging vpon a Camell, and when I most hoped for recovery, *Morad* their famous *Esculapius*, seeing no more money, limited my life to five dayes more existence, It was the more terrible, cause hee had seene *Meché* and neuer after lied, as was told me.

But he that sits on high, and accounts all humane reason but meere folly, in foure and twenty houres after proued this great Oraculizer a compleat liar.

For at that time, an old *Tartarian Hecate* my seruait to whom I allowed eight pence daily, inuocated her *Succub* to succour mee, which not a little hurt me, by forcing me to raile and curse her Orifons, shee whether to hasten the Doctours sentence concerning me, or rather to possesse my linnen (of which I had no small store) aimed to poyson me, and shee knew strong drinke was vtterly forbid me, for feare of inflammation, yet forced by inordinate thirst to call for water, she returns me old intoxicating *Shiraz* Wine, which insensibly I powred downe, and so immeasurably, it immediatly overcharged my vitall fences, and put mee for foure and twentie houres into a deadly trance, so that it was a thousand to one, but it had kild me: yet by Gods mercy after a virulent vomit and sleepe (which for a moneth before I tasted not to any purpose) I recovered (in that time once destinated to be buried by the Natives, for few friends I had to helpe me) but when they saw me liue, they both admired and reioyced at it, so that by the binding qualitie of that wine and sleepe, I became bound and in small time got strength and action, the olde Whore in this season, opened my Trunckes (while my other seruait sorrowed for me) tooke away my linnen and some moneys, and run whether I neuer pursued her: this sicknesse hapned to mee, in my age of one and twentie, which is one of the *Clymactericks*.

I will shew the *Persian* Alphabet, and so continue my trauaile. They haue nine and twenty Letters which they write, as doe the *Arabians* and *Hebrenes*, with which they haue affinitie in Prayers and Language.

Z

And

Alaph. bea. tea. sca. Jeam. hōā. chēā. taul. raul. rea. z ca. z can. sheen. sūt. z and.

ابن القوام، رزق بن بشر، طالع بن قتيبة

cteā. zceā. inc. kinc. pheā. cause. coffe. lom. meam. nuen. wom. hea.

1. *Loomalephiloŷ. yea:*

[illegible]

Cum, subcaba forst. Babylon Spolianda trospicis

And as I have in some order given you the description of these people and Countries. It will not offend all (in that viewfull to some) if I add a little of their language in most familiar Dialogues, the *English*, and *Persian* explaining one the other, in these agreeing sequences.

The

The Persian Language.

English.

Perfian.

GOD
The Sunne
The Moone
A Prophet
A Prophets sonne
The Earth

W Hoddaw
Afta
Mame
Emoomie
Emoomseddy
Zameen

Emperour
King
Queene or Empresse
Prince
Duke
Marquesse
Earle
Lord
Lords sonne
Gentleman
Merchant
Souldier

Pot-shaw
Shaw
Beggoon
Mirzey
Chawn
Beglerbeg
Sultan
Beg.
Beg Zedday
Awgaw
Soldager
Cowxel-bash

**Lord Ambassadour
President
Iustice
Constable
Purueyour
A Christian
A Pagan beleeuwer
A Iew**

Elchee-beg
Vifyer
Darraguod.
Calentar
Mamendar
Franghee
Mussulman
Iebewd

An Armenian

Armence

Z 2

Per:

English.	Persian.
Persian	<i>Farsee</i>
Indian	<i>Mogull</i>
Georgian	<i>Gorgee</i>
Sarcathian	<i>Carcaish</i>
Turke	<i>Turke</i>
Judge	<i>Causee</i>
Lady	<i>Connam</i>
<hr/>	
A holy man	<i>Hodgee</i>
a Frier Mendicant	<i>Abdall</i>
a Saint	<i>Meere</i>
a Prophets sonne	<i>Siet</i>
a holy Father	<i>Padree</i>
a Mother	<i>Madree</i>
a Mother	<i>Mamma</i>
a Boy	<i>Pissar</i>
a Girle	<i>Daughter</i>
a Woman	<i>Zan</i>
a Wench	<i>Whotoon</i>
a Seruant	<i>Marda</i>
a Slaue	<i>Colloom</i>
a Foot-man	<i>Shooter</i>
a Taylour	<i>Chiat</i>
a Groom	<i>Myter-bashee</i>
<hr/>	
A Horle	<i>Ash</i>
a Saddle	<i>Zeen</i>
a Saddle-cloth	<i>Zeen-push</i>
a Shooe	<i>Cosh</i>
a Naile	<i>Cheat</i>
a Cooke	<i>Ashpash</i>
a Barber	<i>Cyrrash</i>
a Butler	<i>Suffragee</i>

A

English.	Persian.
A Friend	<i>Memam</i>
a Sifter	<i>Quar</i>
<hr/>	
A Scribe	<i>Vikeel</i>
an Interpreter	<i>Callama-chee</i>
Wine	<i>Sherap</i>
Water	<i>Obb</i>
Fire	<i>Attash</i>
Wynd	<i>Bawd</i>
The Sea	<i>Deriab</i>
a Ship	<i>Kishtee</i>
a Boate	<i>Kishtee-cowcheek</i>
Fish	<i>Mobee</i>
a Sheepe	<i>Gushan</i>
a Goate	<i>Booze</i>
Rott Meate.	<i>Gobbob</i>
Rice	<i>Brindg</i>
Boyle Rice	<i>Peloe</i>
Wood	<i>Yzom</i>
<hr/>	
Apples	<i>Sib</i>
Pomegranads	<i>Narr</i>
Muske-Melons	<i>Corpoos</i>
Water-Melons	<i>Hendoon</i>
Dates	<i>Whormaw</i>
Almonds	<i>Bodoom</i>
Raisins	<i>Kishmish</i>
Walnuts	<i>Gardow</i>
Sugar	<i>Sucker</i>
Small Nuts	<i>Pistachoes</i>
Sirrup of Dates	<i>Doshab</i>
Pleasant liquour	<i>Sherbet</i>
Bezar	<i>Pexar</i>
a Rose	<i>Gull</i>

Grapes

English.	Persian.
Grapes	Angwor
Figges	Anger
Orange	Noreng.
Lemmons	Lemoon
Caraway seed	Gizneese
Anny-seed	Zera
Nutmeg	Goose
Cloues	Mekut
Mace	Basbas
Cinamon	Dolcheen
Spice	Filfill
Nightingale	Bulbull
Ginger	Gingerfill
Pepper	Pepperfill
Ophium	Triacke
Rubarbe	Rhubarr
Onions	Peose
One Yeare	Yeek Sol
One moneth	Zeck-maw
A day	Rowse
To day	Amroose
Yesterday	Diggroose
To morrow	Subbaw
Two dayes hence	Past-subbaw
Soone	Zood
Much	Pishaar
More	Digger
Good	Cowbass
Bad	Baddass
Naught	Cowb-nees
Great	Buzzurch
Little	Coutbeck
Small	Cham
Leffe	Andack

Noone

English.	Persian.
Bread	Noon
Butter	Regan
Cheese	Paneer
Milke	Sheer
Sower milke	Mosse
Hony	Dowshabb
Salt	Namack
Water	Obb
Raine water	Ob-baroon
Salt water	Ob-namack
Hot	Garmas
Cold	Sermawas
A Booke	Catobb
A Chest	Sandough
A Carpet	Collee
A Man	Addam
A League	Farfang
Halfe a League	Nym-Farsangas
A resting place	Manzeil
Common Inne	Carrauans-raw
A Nursery	Haram
A house	Conney
A place	Ioy
Straw	Jo
Barley	Cow
Wheat	Gandomm
Money	Zarr
White	Seuistias
Red	Sourck
Iron	Pheloc
A Knife	Cord
A Sword	Shamshere
A Gun	Tophangh
A Needle	Suzan
A Glasse	Shusha

English.	Persian.
A Cup	Paola
Shooes	Cosh
A Candle	Sham
A Bed	Mafrush
A Pillow	Nazbolish
Paper	Coggesh
A Quill	Callam
A Garden	Baugh
A Towne.	De
The Deuill	Shitan
Hell	Iehendam
Rogue	Haramzedday
Slaue	Colloom
Whore	Cobba
Cuckold	Gydee
Foole	Dooanna
Villaine	Haramfedda
Base Whore	Moder Cobba
The Kings euill	Boagma
Dogge	Segg
Horse	Asp
Mule	Astor
Cow	Gow
An Affe	Owlock
Camell	Shouter
Mule-man	Astor-dor
Camel-man	Sbeuter-dor
Horse-keeper	Myter
Sheepherd	Vloch
Bird	Quoy
Beefe	Gouft de gow
Hen	Morgh
Hens Egges	Tough morgh
Boyle	Poactas
Halfe boyle	Nym-poact

All

English.	Persian.
All boyle	Hamay-poact
Kitchen	Mawdbangh
A Cooke	Asb pash
A Towre	Manor
A Needle	Suzan
Thread	Reshun
A Looking-glasse	Oyna
A Whip	Chawbuck
Rose-water	Gul ob
Vineger	Cyrca
Old	Chonnay
New	Nouas
I	Man
Thou, he	San O
Euen so	Hamshe
Beate him	Bejome
It is day	Rouse hast
It is night	Shab hast
It is darke	Tareekas
Write	Binweese
Sing	Bowhoon
Say thou	Gafra
Oh braue	Shaw Akba
Brauely done	Barra-collan
Braue Gamme	Tamaufhan
A Towell	Dexmall
Nothing	Heach
A Garden	Baugh
A high way	Raw
A Tree	Drake
A Turquoyse	Pherukay
A Passport	Phyman
A Cap	Mandoel
A Coate	Cabay
A Key	Ghes

Aa

A

English.	Persian.
A Glasse bottle	Suzan
A riding Coat	Bolla-push
A hill	Achow
A hot-house	Hummum
A Sweet heart	Ionanam
A Physician	Hackeam
The stones	Secbin
The Yard	Keeree
Matrix	Cus
Belly	Shechem
The Market	Buzzarr
The great Market	Mydan
You lie	Drugmaguee
You say true	Rosmaguee
Very right	Dreustas
Neere, farre off	Nazeeas, duras
Bring it higher	Beare ingee
Goe, call him	Bro, Awascun
He is a sleepe	Cobbedat
He is abroad	Swarshudas
He is not within	Conneyneese
He eats and drinks	Moughwhoras
Come quickly	Zood beaw
Goe quickly	Zood burro
Know you, yes	Medanny baly
Where is he	Quo iaas
Who, my father	Che, pader man
I know not	Che medannam
Can I tell you,	Che cunnam
Not farre off	Dureneese
God bleffe you	Wchodaw basho
I drinke to you	Esco-sumaw
I thanke you,	Bizmilla
With all my heart	Allhumderalley
Much good do it you	Awpbeas

Doe

English.	Persian.
Do you loue me	Dooz me dare
Strength, soone	Zoor, Zood
Full	Pooras
Fill full	Poorcunne
Boile the meate	Gouft buppose
Strait	Tanghea
Weake	Sangbeneese
In health	Choggea
Sicke	Na chaggea
Dead	Mordasse
Gone	Rastas
Here	Jingee
Above	Bolla
Below	Poin
Angry	Langhea
Hungry	O lam
A Colour	Rough
A Misbeleuer	Cassar
A Priuy	Adam Conney
A Clole-stoole	Obb Conney
Sope	Saboon
Broken	Shekestas
Laden	Barkonnas
Loft	Ghmshottas
Found	Paydcan
A Cradle	Cagudy
Tobacco	Tombacco
Giue me	Bedde
Stop	Bast
Waile	Dushure
Take away	Verdure
You trifle	Basimecunns
A Gift	Piskash
A Platter	Langaroo
A Pl. te.	Nalbuche

Aa 2

yeck

Persian.	English.	Turkish.
Yeck	One	Beer
Do	two	Ecbee
Se	three	Ewch
Char	four	Dewt
Panch	five	Beash
Shesh	six	Alice
Haft	seven	Yedte
Haft	eight	Seckoz
No	nine	Dockoz
Da	ten	One
Yezda	eleven	One-beer
Dozda	twelve	One-ecbe
Sezda	thirteen	One-ewch
Char-da	fourteen	One-dewt
Pounz-data	fifteen	One-beash
Shoonz-data	sixteen	One-alice
Haft-data	seventeen	One-yedte
Haft-data	eighteen	One-seckoz
No-data	nineteen	One-dockoz
Beest	twenty	Ygarmy
Yec-beest	twenty one	Ygarmy beer
Dosa-beest	twenty two	Ygarmy ecbee
Se-beest	twenty three	Ygarmy ewch
Char-beest	twenty four	Ygarmy dewt
Poun-beest	twenty five	Ygarmy beash
Se	thirty	Orooz
	forty	Georgh
	fifty	Ally
Babylon		Bagdat
Tauris		Tabris
Syras		Shyras
Hierusalem		Kursakaleel
Constantinople		Stambull
Alexandretta		Skandrown
Grand Cairo		Al-Cayr

A

English.	Persian.
A good morrow or God bleffe you	Sallam-alleeham
The like I wish you Sir	Alee-ham-sallam
Whether doe you goe?	Quo ia mernu?
Not farre	Dure neese
How doe you to day?	Chaldery Amrooz?
Well I prayse God	Choggee Shoochoro-Whoddaw
Good, I am very glad thereof,	Koobas Whoddaw bashut
Where haue you beene?	Quo ia boodee?
Now I am your servant	Halt man Merda sumaw
Welcome, Sir, heartily welcome.	Hoshomedee Agaw, Suffwar dee
Tell me, how you doe, healhy,	Gusta, chehaldery? choggee
Where is your house? at Babylon,	Quo ias cheonna sumaw Bagdat
Haue you a Wife?	Zan darre?
Yea truly, fifteene Sir,	Bally, poun-data beg
How old are you? twenty foure.	Chan sol daree? chat-beest
How are you called?	Che nome Daree sumaw?
My name is called Teredore,	Noma mannas Teredore
Is this the way to Tauris?	Eeen raw hast Tabyris?
Yea, but how many leagues thither?	Bally, o chan Farfangas vntraf?
I suppose, tis twenty,	Man medonham, beest
Is the way good or bad?	Raw koob o baddas?
Is there good Wine?	Vnjeer koob sherabbas?
Yea, in the high way.	Bally, raw hast
Whose Garden is that?	Een baugh mully chee?
Tis the great Kings,	Mally-pot-shanghas
Know you Cazbeen?	Cazbeen medanny?
I doe Sir, haue you seene it?	Man halt beg, sumaw dedee?
Why not, I know all Persia,	Cheree-na, bamma Farlee dedam
Come hither good Boy,	Ingee beash koob pissan
Giue me some Wine soone	Sherap dedee zood
Fill me but one cup	Pourenn yeck paola
Then saddle my Horse	Ash zeen pishoe
I thanke you Sir	Whoddaw-negaturat
It growes darke, Ile sleepe	Turreekas, man machobed
Giue me some water I haue	Ob dedee colloom
Here Sir, take it	Ingee Agaw, hast bede
Much good doe it you brother	Amphat bashat-broder
What businesse haue you?	Che Corry daree sumaw?
Little, but stay a little	Coocheck, andac wist
I haue some occasions	Man corry daram
Tell me where is the King	Gustaf por-sham quo ias?
I beleene in Hyrcania,	Man medonham Mozendram
God bleffe you,	Whoddaw bashut.

On

On the thirteenth of *Aprill*, we set saile for other parts, when being three or foure leagues at Sea, the winde came faire, so that on the fifteenth day we were parallel to Saint *Iohns* seventy miles from *Smalley Road*, on which day the expedition bearing vp to speak with vs, the ships fell foule or thwart one another, whereby her boie-spirit broke our mizen throwdes, no more harme comming to either at that time.

The nineteenth of *Aprill* we made our selues *Nadir* to the *Sunne*, which had Northerne declination fifteene degrees at which time we sayled close by the Iland and Citie of *Goa*, the seate of the Archbishop and Vice-roy of *Portugall* in the East *Indies*, this time being becalmed and without winde, we had the weather exceeding sultry and hot, our course lay still from *Smalley Road* all along the Coast of *India*, *Decan*, and *Malabar*, South and South and by West, as farre as the vtmost Cape of *India*, call'd Cape de *Comerin* vnder seven degrees North, and all the way we sail'd close by the shore, hauing fourteene, fifteene and sixteene fathome water.

The three and twentieth of *Aprill* being Saint *Georges* day we sail'd close by *Mangalor*, a Citie of the *Mallabars*, where were riding thirty or forty Frigots *Malabari* men of warre, who all hoyst saile towards *Goa*, we steering contrary, only one Frigot came by chance nere the *Tonas*, who sent her Barge after her, but she both rowing and making large saile got away, howbeit the Barge once gaue her a volley of small shot, but to small purpose.

On the three and twentieth of *Aprill* wee came to an Anchor at Mount *Elly*, or *Delyn*, a Towne belonging to the *Malabars*, and in that Countrey, our Anchorage was nine fathomes, but at the shore was only three.

Wee durst not land, the people are so treacherous, and bloudy, howbeit they came aboard vs in their small Canoes, and sold vs for other trifles, Coco-nuts, Mangoes, Iacks, greene Pepper, *Carauances* or *Indian* Pease, Hens, Egges, and Buffols, which because rare are deere. And for every tun of fresh water, they demanded and was payed a Royall of eight, or foure shillings and foure pence.

The *Bannians* of these parts, as they liue in superstition, so they affect Ceremony in their Burials. For according to the qualitie and wealth of the deceased, such and so costly are their Funerals, about those that be inferiour. Many sweet Gummes and Aromaticke Oulours from *Arabia*, are incended and put in flames about the dead body which is inuolued in linnen pure white, sweete and delicate, or Taffataes of transparant finenesse: amongst other Woods both rare and precious, they affect that call'd *Aquila* and the older *Caulamba*, trees of admirable height & euennesse, found most commonly in the loftie Mountaine of *Chemoyr*, in *Cochin-China*, which those people

people sell at exccssive rates, both in regard of the *Bannian* Obsequies, and esteeme, the Inhabitants of *Iapan* hold of it, imagining no pillow wholsomer nor more efficacious for health then that to sleepe vpon. For they extreinely hate such as their heads may sink into, which, both heates the blood and perturbs the fancies.

And amongst other fruits as Orenge (which are sweet, succulent and daintie) of so pleasant a taste and relish, that they affect the eater wonderfully offering the rinde with no lesse pleasure then the iuice, both which seeme to haue dulcitie and Acrimony mixt together, are Lemmons, Pappaes, Cocos, both sweete and great, Bananas or Plantanes (the supposed fruit that *Eue* was tempted with, and with which *Adam* clothed himselfe to auoid the shame of nakednes) which Tree mounts to no great height but spreads in comely manner, the fruit is long in fashion of a soullage, they will ripen though you first plucke them in their greenesse, and become of a dainty yellow, the rinde or skin peeles off most easily, the fruite then put into your mouth, melts with mellow ripenesse, and giues a most delicious tast and relish, not much vnlike our choicest Peares in *England*.

The Iacks or Giacks (which the people brought vs) deserue description, they grow vpon high trees, streight and vnease to be ascended, the Iacke is for bignesse comparable to a Pumpion, without tis yellow and shewes some veines, but within is soft and tender full of golden coloured Cloues including graines flat and globous, each of which comprehends a white bone, not eaten with the fruit but being boyld giue food no lesse pleasant and vfeull to Kine and such creatures then doe the Date-stones of vs in *Persia*, the Iacke is at first taste somewhat vnpleasant, but that is caused rather by its rarenesse and heat then other reason, tis glutinous and leaues a clammy farewell in the mouth, but addes a double benefit to the stomacke, being restorative, pleasant and good to strengthen a weake backe, and therefore not ill for that disease, by vs denominated French, but first called *Indian*.

The *Ananas* for goodnesse and shape may craue attention, which though it be not inferiour to the *Giacke*, for bulke and roundnesse, yet is the plant she comes of, no way equall, this growes nor from Tree nor sowing, but of a root agreeable to our Arthi-choake, they appeare aboue ground at maturity, and affect not aboue two foot height, the better and with lesse labour to enrich the gatherer, tis armed on the outside with a rinde moystlesse hard and scaly, the fruit within good, wholsome, and pleasant, which though too soone satiating the appetite, yet experience tels vs the stomacke couets it, and admits digestion easily.

They haue here Silke-wormes, though not in that plenty we saw in *Hircania*, nor in the Coast of *Cochin-China*, and *Chermendell*, they will

will be no where merry nor vsfull, but where are store of Mulberry Trees, from which they plucke their nourishment, bettered with that refrigerating aire whispering amongst them, whence with delight they spin out their Silke, and assure their variable cods, bladders and bottomes in great abundance of pleasure and purenesse.

If it were not troublesome vnto the Reader, I could adde some other worthy Fruits into this Catalogue, but I feare to be offensive, so that I will conclude all in one more, and referre the rest to a Discourse fitting for that subiect.

The *Durogen*, one only comming to my view, because rare here, but in *Malacca*, some parts of *Iana* and *Malabar*, are in no scarcenesse.

This fruit is not much vnlike the *Jack*, but lately spoke of, the shape round and out-side beauty no way equall to the inside goodnesse and vertues, at first opening it giues a smell like that of a rotten boyled Onion, and to many seemes odious and offensive, but proues as an excellent soile to make it rarer. For the meat is whitish and seemes diuided into a dozen feuerall Cels or partitions filld with many bones or stones white and restorative, in bignesse like a Chestnut, the fruit in a word is pleasant, nutritiue and dainty and may be called an Epitome of all the best and rarest fruits in all the Orient.

These *Negroes* you see haue no famine of Natures gifts and blessings, and to let passe their perfidie (taught them by the avaritious, proud and deceitfull *Portugall*) impart freely of what they haue to any ciuill Traueller, expecting some small retribution for their curtesie. After some small acquaintance, they will allow you the common curtesie, *Arecca* mixt with *Betele*, which they make vse of in all kinds of Exercise and Complements (a little resembling the *Irish* wild ones with their sneezing-tobacco-powder.)

Arecca, the trees are high as Cedars, but are liker to *Palmeto-trees*, are of a fuzzle concaue substance, and decorated with boughes only at the very top where hangs the fruit in clusters, shaped in bignesse of a Walnut, white within, not easily penetrated and without all taste, odour or moysture, in which respect they neuer eat it alone, but couer or rap it about with leaues of *Betele* not vnlike the *Iuy*, so laying vpon each piece of the dissected *Betele*, a little *Arecca*, chaw it into many and feuerall morsels, to which (as I obserued formerly amongst the *Mohelians*) they often adde a kind of lime made of white large Oyster-shells, all which together cures the wind Collicke, remoues Melancholy, destroyes Wormes, encreases Venerie, purges the maw and stomacke, and prevents hunger.

On the five and twentieth day at the Bay point, we espied a *Malabar* Iuncke of seuentie Tunnes, bound for *Acheen* in *Sumatra*, neere this Iuncke lay a Frigate man-of-warre, with intent to take her,

sup-

supposing her loading worth the aduenturing for, to auoid which *Charibdis* she fell into as bad a *Scilla*, the *Tonas* Barge saw her, chaft, boarded her, & towed her to the Admirall, where after a consultation amongst the Merchants, and Sea-captaines they concluded she was good prize and worth the keeping, in her was great store of Cotton, Opium, and Onions, but what was vnder the Cotton, the Captaine and Merchants know best: eightie able men were made prisoners, the *Tonas* men not content with their wealth and conquest, vnworthily and without cause beat the miserable *Blackes* that shewed no resistance, so that sixtie of them desperately threw themselves into the Sea, where truly it must needs moue compassion in any, to see so many wretched foules (vpon the cruelty of the Saylers) rather to expose their tired bodies, to the merelleffe fury of the Sea, then to be insulted ouer by their raging Victors. Some of which sixtie *Negroes* were drowned, vnable to swim to shore occasioned by age, and violent course of the Sea, but the *Blackes* Canoes tooke vp some and our Boats others, carrying them away to *Bantam* in *Iana*, where each of them are sold for fifty or sixty Rijs of eight. This done they weighed anchor and steered away South and by West: the *Tonas* towed the Iuncke after her, but their Boat we sent away; and five *Blackes* in her. That night we had a stormy gust and thunder, lightning and raine, being weather not vsuall so neere the Sunne, which had three degrees of declination from vs vnder twelue degrees of latitude from the Line.

These *Mallabars* are cole blacke of colour, well limmed, their haire long and curled, about their heads they tie a Handkerchiefe wrought with gold and silke, and about their middle a cloth which couers their priuities, their Religion is *Mahometicall*, their Priests vnderstand the *Arabique*, in which Language are all their Prayers, they die circumcized and liue subiect to the great *Samoreyn*, or King of *Calicut*, but in some measure at some times are tributary to the great *Mogull*. They are to say truly a warlike and valiant but desperate Nation; excell in theeuery, are enemies to the *Portugall*; and foure leagues South at *Cananor* they haue a Fort, nigh which the *Portugalls* haue another; they vse both great and small Ordnance, but haue no great store of them, or art to make them vsfull, but of Fire-works, poysoned Arrowes, Darts and Targets, they haue too great plenty; and offered to sell vs some; the Country is woody and mountainous. The Road where wee anchored represents this portrait.

Mountelly is vnder twelue degrees sixe minutes of latitude, variation thirteine degrees.

Bb

Thence



Thence we sailed still South, and by the Indian Coast passing by *Cananor*, *Calicut*, and *Cochin*, great and ancient Cities, at one of which the King commonly resides, or neere about, the *Mallabars* call their King *Samoreyn*, and here the *Portugals* had their first trade in the *East Indies*, before they found out the other *Oriental* places. This day we were vnder nine degrees fiftene minutes North, our course still lay dew South. Next wee had eight degrees of latitude, when towards Sun-set wee see the Coast or high land of *Brin Iohn*, neereft *Cape Comoreyn*, which lies vnder seven degrees, thirty minutes, the variation is fourteene degrees.

Of Malabar.

Obseruare modum laus est, nimiumque mouendo

In dubium trahitur religioſa fides.

And that we are now in sight of *Malabar*, a famous and wealthy part of the *Oriental Indies*, let the patient Reader suffer me to lead him along in the description of this & other no lesse famous (then honourable Kingdomes, different in Eleuation, power, Language, Religion, and other heathen Ceremonies, which tho they proceed from an vncertaine Obseruation, yet the author can assure him most part truth. And in this may receiue some immediate benefit, if by contemplation, hee behold the varieties of temporary blessings, no part in the Vniuerſe exceeding these, not withheld from Pagan people afforded by Gods al-knowing, and guiding Providence, which notwithstanding being mixt with unthankfulnesse, damnable Idolatry, and variety of carnall obſcenes turne to their greater diſtruction, and endlesse miseries. And by these we see Gods infinite mercy towards our felues, to whom hee has

vouch-

vouchsafed not only a sufficient portion of wealth and worldly pleasures, but enriched vs above all, with that inualluable Pearle the Gospell, and benefit of his sonnes satisfaction for our sinnes, by which (though to a Carnalist those triumphs of nature may seeme incomparable) we see our owne happy difference with their conceited Paradise and Trophees of consuming pleasure.

I account so farre of *East India*, as is from eightene degrees North latitude to the utmost point cald *Cape Comoreyn*, vnder seven degrees or thereabouts (by the Sea-coast) the Kingdom of *Mallabar*, in the first place presenting it selfe vnto description, wherein are many well built Cities and great, as *Goa*, *Dabul*, pertaining vnto the *Portugall*, *Calicut*, *Cochin*, *Cananore*, *Mangalore* and others, it is gouerned by a King whom they call *Samoreyn*, his best sort of people are termed *Nakras*, the great *Samoreyn* or Emperour commonly resides at *Cochin*; vnder whom rule many Vice-royes, they are of *Mahometts* Sect, but dissent much from the *Turkes* and *Persians*, and differ much from that kind of Idolatry *Lodowicus Vertomannus* reports them for. Their colour is blacke (living in the scorching frie of the Torrid Zone) goe naked from the waste vpwards, saue that their heads are couered with a low Tulipant (or wreath of silke and gold) about their middles, they haue a cloth of particoloured plad, like that with vs in *England*.

Their thighs and legs are naked, yet haue the poorer sort nothing more then a small vaile ouer their priuities wholly naked elsewhere, their haire is blacke and crispe. And in augmentation of fashion, they very orderly cut and pinke their skin of sundry formes in sundry places.

Their Marriages are rare and ceremonious, one same obserued from King to Peſant, for who so marries, has not the first nights embraces with the Bride, but very honestly bestowes her mayden-head on the *Bramini* (or their Priests) who well performe it. And truely these Idoll Priests are in such great esteeme among them, that it is vsuall with them to enter the Kings house or any others, discourse at pleasure with their females, and to vse (I might say abuse) them with discretion. And note that at such time as the *Bramini* enters, the good man of the house leaues him possession, loying not a little, that the holy (so reputed) man discends to teach and accompany their wiues and daughters.

When the King dies, they forbear to crowne his sonne, but accumulate that honour on his Sisters sonne (and good cause for it) for they say who knowes truly, whether his sonne were of his owne begetting, but the Sisters boy is of his blood and infallible Discent, whereby they come to erre according to their owne assertions.

The women here (as in other places of *India*, where we traueled)

led) dilacerate their eares to a monstrous proportion, for by the ponderousnesse of their eare Jewels they teare their eares to that capacite: that I haue easily put my arme through their eare-holes. The Gentry are stiled *Nairos*, are a valiant and well made people, pleate their haire very decently, and their naked armes are only clothed with Bracelets of siluer and iuory, they neuer walke the streets without Sword and Target, and if any vulgar fellow meet them, they presently shake and vibrate their Swords vpon their Shields, crying aloud *Nayroe* and so obtaine the way without opposition.

But whereas some haue reported that no poore man dare looke a *Nayro* in the face, or meet a Priest or *Nairo* within fifty paces, thereby securing themselves from the others fury, it may well be it has once bene so, but now it is not altogether true nor fabulous.

In *Calicut*, a great Citie ten leagues whence we tooke our price, the people are reputed *Paynims*. For their King adores the Deuill (whom they call *Denmo*) the Chappell where this Monster sits is vncouered, and in height about three yards. As they goe in, the wooden entrance is ingrauen with hellish shapes. Within, their beloued *Denmo* is imperiously intronized vpon a brazen Mount. His head is aduanced with a rich Diadem, from his head issue foure great hornes (such as haue the Rams of *Perfia*) his eyes gleering, mouth like a port Cullis, beautified with foure tuskes, his nose vgly flat, his looke terrible, hands like clawes, has Lions thighes and legs, and feet not vnlike a Monkey. And besides this Grand *Pagod* are lesser *Denmoes* glistering like Glowwormes. Some of which are pictured deuouring soules.

Each morne the *Braminy* or Priest perfume and wash them, not going away without craving his malediction, humbly prostrate hee requires it (and tis granted him.) For euery Moone they solemnly bequeath a living Sacrifice vnto their *Denmo*, which vsually is a daintie Cocke. The Priest in his Sacrifice is apparelled in fine Lawne, and with a sharp siluer Knife, he nobly destroyes the yeelding Cock, whose warme bloud is offered to the Deuill, the Sacrificers armes, and legges are garnished with round siluer plates and other trifles, which as he moues makes a glingling noyse. The Ceremony ended, he fills his hands with Rice, and Crab-like goes retrograde from the Idoll, all the way stedfastly fixing his eyes vpon his *Denmo*, when being come to a Lake (like *Acheron*) there hee embowels his Rice, therewith aduanceth his hands aboue his head, he returns and makes himselfe heire vnto the Offerings.

Nor sits the King to meate till such time as the *Denmo* has it offered by the Preists, and hauing spread it, with *Acheronticke* murmors returne it to the King, but what is left is given to the Crowes, whose

whose modest appetites, make those prettie Birds be dedicated to the Deuill.

The people in way of mutuall loue and amity, vse to exchange their wiues, with which the women seeme contented, and here Polygamy is not forbidden; for as the men haue many Wiues, so haue the women many Husbands. But the children are giuen to such the woman fancies and bequeathes vnto, and hee is thereto right well contented, nor doubting, nor questioning his best right vnto the Infant.

It is an ordinary custome here to wash the body wholly euery morne, that done they goe vnto the Idoll, where, with vnspeakable ill-fauoured gestures, and writhing of their mouth and eyes, they continue their innocations wel-nigh an houre, which ceremony is so hideously acted that it raises no small stupefaction in the beholders.

This superstitious people frequently resort to the Citie of *Calicut*, in the forme of sober Pilgrimage, which Idolatry deriues not a little wealth to the *Denmo* their and his Agents, Concomitants in his knaueries.

Of the Isle Zeyloon.

His famous Isle is not farre distant from the point of *India* cald Cape *Comrein*, it celenates the Articke Pole seuen degrees, by which we closely trauelled, leauing the *Asiaticall* Continent. It abounds with Cinamon and other odoriferous and Aromaticall Spices. The people (for the greater part) are *Paynims*, and know no God. Some haue a smacke of *Christ*, others of *Mahomet*, but those are very few. The people goe naked, not forced to it by pouerty but heat, they are Owners of the best Smaragds, Rubies and Amber-greece through *Asia*. Yet want these inestimable stones that vertue in their Orient lustre, to lighten them the way to perfect glory (poore wretched creatures) they are too zealous (foolish zeale) in their bewitching cursed Idolatry. For it is apparant, that on the high peake (cald by the *Europeans*) *Columbo*, tis orthodoxally held by them, that *Adam* was their Created and liued there, they beleeeue it rather in regard his vestigatings are yet imprinted in the earth, but generally the Inhabitants are egrigious *Paynims*. As testifies the Apes tooth, so highly so generally esteemed, so seruently prayed vnto, which tooth was taken from them not long agoe, by the aduenturous *Lusitanians*, and carried to *Goa*, where the Archbishop and Vice-roy burnt it, although the people to redeeme it offered an incredible masse of treasure, refused vnwisely. For by a crafty

crafty *Bannian* an other like to the former was brought forth, which he protested was the same and recovered miraculously, thereby infinitely enriching himself, and joying not a little these credulous and well contented *Zelonians*.

Pilgrims from remote parts apace flocke hither, where a top a high Mount is conspicuously set the *Idea* of a horrible *Caco-demon*, touching which *Pagod*, the *Syngales* (their Priests) Cronography. That once *Iohna* their King held this monstrous *Demon* in derision, but entering the sacred Temple, he (in great agonie) beheld the Idoll Devill breath forth fury against him, shewing it by his fiery eyes and flaming Semiter (threatfully held against him) whereat the relenting King amazed returns, becomes penitentiary, and echoes sorrow for his former errors.

The Isle is replete with innumerable abominations, for in most corners are seene one vgly monstrous shape or other, which as they are diuers, so doe they diuersly infect the humours of diuers men, and to which (as particular fancie feeds them) they bestow Orizons vpon.

The place where the great *Pagoda* stands, is inuoloped with a cloud of armes and as sedulously looked vnto (and good reason) for they verily beleue that so soone as that tottering fabrique falls, the final ruine of the World shall immediatly come after.

And though this Nation disagree in sundry fantasies, yet cohere they in this one, that when one proues diseased, hee procures some worthy thing for a more gratefull Sacrifice, reputing the same meritorious and preualent in their decaying healths, but such as want memory take a wiser course, by inuocating the head of an Elephant (an vnderstanding beast) to ease them of that art, taught by *Simandres* with greater trouble.

A description of Choromandell.

THe Coast of *Choromandell* stretches, from the point called *Cape Comerin*, and so runnes along Northerly towards the *Bengalan Gulph* and *Ganges*, by the Townes *Negapatan*, *Narsinga*, *Armagan*, *Meliapore*, *Mesulipatan*, &c.

At *Negapatan* and other places inhabit Pagans (howbeit about *Mehapor*, where lies martyred Saint *Thomas*, are Christians) and in many other places great Rulers of the Sect of *Mahomet* and vnder the *Moguls* command. The people are of a duskie complexion, and weare little clothing, save what is thin and delicate, Gold nor Copper want they,

they, or fruits, or meates that be right good, the *Bramins* are with them in great plenty, who very readily teach and instruct the perfect way vnto damnation. Their beliefe is beyond their owne expression and others apprehensions, nor vse these people Circumcision, which tells me that they loue not *Mahomet*. They allow Polygamy, and in their Weddings afford obseruation for a Traveller. The Priests and (to be) married couple, with a faire fruitfull Cow (a beast of Diuine repute amongst them) repayres vnto the water side, where after Prayers to their Infernall Guiders, they linke their hands vniformely in the Cowes taile, on which the *Braminy* powres a Violl of halloved Oile and Water, and after Ceremony, driues the Cow into the water, who enters many times so farre that they are conuexed to the middles in the Sea. During which they hold fast their hands, till the Cow feareing *Neptune*, wisely returns, they then disunite themselves, holding that conjunction sacred and powerfull euer after.

Their Epithalamies are done, lets heare their Funerals, such time the Husband dies, he is embalmed, and shortly after, his dearely louing Wife in company of parents and children, wanting no attendance of Musique and *Balls* Priests, all deckt in neat attire, her head, armes, necke, nose, eares, legs and toes, each charged with Amulets and Bracelets of silver, with other Jewels, her hands hold fragrant flowres, which as shee goes she sweetly giues to all shee meets withall, and which distributed, the *Bramini* shewes her a Magique glasse, whose art represents vnto her, frolique Birds, fragrant trees, and sensuall pleasures, at which view (poore soule) shee grants a modest smile, interpreted, as longing to possesse them, and in her hands they fixe a gilded ball, which (with her body) she rowles in antique forme and order, in the way (still gazing in the mirror) the *Bramini* whiffers in her eares, telling her of wonderfull matters, and ineffable joyes shee should possesse, which so tickle her, as transported she shewes herselfe beyond all measure, so that being arriued, shee sees the fire whereinto her late dead Spouses body is put (a hole of two yards depth and equall widenesse) enuironed with sweet wood and other perfumes, entranc'd, she sees, she leapes into, she incorporates herselfe with her husband (her selfe too much adored) fire, which leaues nothing extant save fame and ashes, immediatly shee is consumed, and for her *Aur* her sacrifice is bettered with a number of Annulets and Jewels, her Kindred throw vpon her, which done, the living Spectators, returne well satisfied.

But such as deny to burne, are shaued, put away and hated like a Dogge, yea, lye hourly in danger to be slain by their owne issue, a just reuenge for their former too much abused liberty, growne so audaciously impudent, that vpon the least dislike nothing but the harmefull liues of their too much loued Husbands, would sacrifice

tiate their lustfull boldnesse, procured by poyson, till by Parliament this course was taken (to burne their Wiues with their dead bodies) to secure themselves from future dangers.

Againe (O grieve to speake it) in these parts, the people are so extremely Idolatrous, and ouerswayed by the insatiable gulph of perdition the Deuill, that they adore a great massie Copper gilded Idoll, whose Statue is gloriously mounted vpon a Chariot which mooues with eight, mighty wheeles, overlaid with Gold, the ascent vp to the Idoll vpon the Chariot is spacious and easie by many and enlarging steps, on which sit with sober visage, the Priests and other little Girles who in way of deuotion (impure sanctitie) prostitute themselves to the libidinous heat of wicked men, the better thereby to enrich their *Pagode*, or adored Deuill, and for which their dutifullnesse, they are entitled, *the Pagodes children*: these *Nemeses* with their Priests giue Sacrifices to the Deuill (fond zeale of their befooted Parents to destinate their prettie children, from their infancie, to such an abominable libertie.)

The story followes, when the Idoll goes on procession, the prime men of the place assemble together, in company of many others to draw the Chariot, happy is that man or child can lay a hand to help to draw it. For in this his triumphant progresse, many men and women (more forward then wife) throw themselves voluntarily in the Chariots way, who by the ponderousnesse of the Idoll haue their poore wretched bodies miserably crushed in pieces, thereby becoming vain-glorious Martyrs, but more vnhappy men.

Yea more, such is the stupid folly of the men their in these parts, by compelling their Virgins to become base prostitutes (their Religion shadowing all deformities) that tis a great wonder to behold so many Girles of so small modestie, to proffer themselves at such tender yeares.

A description of Casta.

ILL agrees this name with the Quality of that place.

It is a Citie in *Chormandell*, adioyning *Narsinga*, where the people differ not in colour nor condition, from the other afore spoken of, but their Funerals diffent from the rest. In that these build to themselves Sepulchres deepe and narrow, and wherein the dead bodies lie entombed, but (to prevent his melancholy) the too long, too much, liuing-louing Wife is put therein too, where-out shee cannot moue, but this poore creature is forced to be partaker in her

her Husbands destinie, till *Atropos* with a dull Knife coequalizes her warme composure with her mates infecting carcasse.

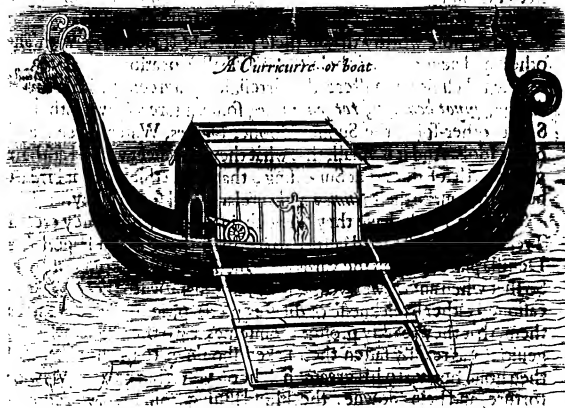
And tis note worthy that in these parts one trade marry with another, and neuer out of their owne Triball Vocation.

Their Religion is austere (but irreligious) agreeing with our old Adage, *Quot homines, tot sententie*; some adore a Cow, others a Snake, other some the Sunne, Moone, Starres, Water, Trees, and ogher Idols. And it is vsuall, that what they first meet withall at their going forth of doores at Sun-rising, that same thing (be it bird or beast) they make their *Namen* and tutelary God for that day.

Solemne Feasts haue they likewise, in one of which they erect a Tree, with a crosse-yard fastned to it, nigh thereto is a Pagod (or Deuill) placed: vpon the yards are nailed two small hookes of Iron. So that when any vowes (vowes they haue many) vnto the Pagod occasioned either by sicknesse or disaster, pietie (pitie to see) so eleuates them, that they readily proffer themselves vnto the Priests who ingeniously as readily fasten their naked shoulders to the hookes, and then hoise him vp to his greater height of view (but greatest view of torture) and being downe, the blood issuing from his tortured carcasse, is preserved, and by the vnderstanding *braming* dasht against the Tree in honour of the Idoll. Then (Caitiffe like) he is drawne afore the Idoll, to whom submissively hee attributes serious (but ill deserued) prayles, Which done he has free leaue to recure himselfe and looke better to his needfuller care then Vowes for future.

Ceremony they haue also in the night, during which, the streets are splendide with glistering Lights and Torches, then eight or more of them filling their hands and pouches full, with Rice and other meates, they dance together amid the flaming Lights, throwing their meate (as they run along) vpon the ground (as an Offering to the Deuill) not daring looke blacke least the Deuill should therefore kill them (whom they imagine folowes them the whiles they run) such is the power of this old Inchanter the Deuill, such the misery of these fuliginated creatures, who as they vse all Ceremonies of deuotion vsuall on the nights and not at day time, tis they say because the Deuill is then sole Ruler and delights in darkness.

The shape of their Boates or Curriculoes haue this representation.



A description of Pegu.

NOW I goe further on, to speake a little of this as famous, as remote Territory.

Pegu (so they pronounce it) is a mighty Kingdome *ex tra Gangem* but by late affronts some part is subiect to the great King of *Siam* (though the true *Cham*) I let passe what others afore mee haue repeated, or to particularize the great riches and maiestie hee has and liues in. Of his Elephants, foure monstons, great ones, three milke white, one cole blacke, all which (poore Prince) he diuinely worships.

I might speake of his warres and power, or of his apparell, altho who is ignorant that trauels their, how he is roabed and laden with rich orientall glittering Gemmes, on head, eares, armes, legges and feet, whereby a good eye is dazeled, a good fence amazed with the glory of them, and on the night (each night he shewes himselfe) by Torchcs, he is wonderfull to behold. Such, yea so powerfull are the refulgences of those Carbuncles, Rubies, Diamonds, Smaragds, and Saph. res, and such the treasure and wealth of those Torrid Regions, that afford it him.

The

The Religion of the *Peguans* is Ethnicall, knowing many true fals Gods, they haue among them (inseparable companions of wicked men) many ivy and deformed Pagods, so who they pray too of great height and bigonesse, but they haue also of like asize, who apply selling bringes stupefaction enoug vnto the hearers. The *Kichas*, are called *Talapoos*, who though they seeme like East mendicants, yet wharby awe (for the very infernall Spirits obey their inchantations) and what by policie (for they contemprare humilitie, exterbally very much) the people haue them in flugidde respect and aduerent estimation. I will speake further of them in *Siam*.

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which is the chief right bowler, and bending away, as if very much
and affected by the danger, and in such a manner, as if it were
In the Circle to which the flock of great Ducks, or geese, come
of which is sixe and twentie foot long, very well proportioned in
body and shape, as if it were a small boat, and in such a manner, as if it were
They come in much about the Bay, and distant as much one from
another, in the Bay, as if it were a small boat, and in such a manner, as if it were
The people of the Bay, who are called the Macassars, or the
filipino, follow them, and when they come to the shore, they take them
thence, and carry them to the shore, and in such a manner, as if it were
For such is their good opinion of Strangers, Travelers of what
Nation, colour, or Religion, that they will not only receive them
of note repair unto him, and bring along with them their young
Daughters, or Nieces, and strictly offer them to his desires.
Right agreeing with him, and giving him purposes to sojourn with them for
a little money, which being the foolhardy made goes with him to his
house, where carefully he performs all Ceremonies as he had and
board with great joy and humbleness. And at the end of the fixed
time goes home with her wages, well contented, and the rather
taken as a credit then infamy for her, no way preventing, but rather
furthering her future marriage.

But note, that during this time the stranger must beware he be not
amorous else where for should he at home will seek to poison him.
Contrary he, if he find defect in her may rigorously torture her. This
Ceremony though to Libidinis may seeme mirthfull and charita-
ble, yet a perfect Christian values his salvation at a higher rate, than
by a Devilish mixture with Pagan beauties or forfeites to throw
his dear soule into endless tortures and perdition.

A description of Macassar, or the Celebes.

Macassar is an Island and Cite, a little South of the Equator,
and not farre from the Ile Sumatra, or Taprobane, which
cuts the Line.

The Ile is frutfull, but very hot, the people of a duskie colour,
but inwardly much more ugly as being too much insinuated with Ma-
homet's Religion.

They are benevolent and bold in their behaviour, admit Poliga-
my, and being dead like all Mahometans, are laid with their heads
and

to-

towards *Marscha*, neere which at *Medina* is the Pseudo-prophets
Sepulchre.

They wear a small linnen roll about their heads, a thin cloth
about their middles, goe naked elsewhere. The women are neatly
adorned with Bracelets, Rings and other things, and well perfumed,
they wear a large long cawle or sack, lik net-worke, which as a gar-
ment hides them wholly, and is so capacious, that two more may
creep into it, as witness the use of it, that as a stranger (not strange
enough to vice) goes in the streets, meets one, shewes her a piece
of Coigne, which without Interpreter speaks her wished language.
Shee agrees, and receiues him (hell-like) into her sacke, or net,
wherein they keepe like *Mars* and *Venus*, and pittie it is they haue
few *Vulcans*.

They drinke Tobacco exceedingly, and such is their base art in
horrid venom, that they can drinke in a poisoned pipe with a stran-
ger, kill him, and hurt not herselfe (tis very good to hate it in those
parts, to avoid the Dilemma.)

But which is rarest, yet very true, they all use long Canes (they
call them *Simplians*) like our shooting Trunkes, out of which they
can blow a little pricking-piercing quill, which, if it draw the least
drop of blood in any part of that body, twill make him (though the
strongest and ablest man living) die immediately. Some poysons ope-
rate in an houre, others in a moment, all the wounded body (by the
virulent strength of the venom) in that small space rots and con-
sumes most rufully and hot without much wonder.

A description of Sumatra.

Sumatra is an Ile right vnder the Equinoctiall Line, anciently
called *Taprobane*, and by some taken to be *Ophir*, whence King
Solomons Navy from *Exion-geber* or the *Bnes* at the Red Seas
vpmost channell, in three yeares made a returne not without
wealth and triumph. Tis now a place where many severall Kings
sway their Scepters, the greatest is he of *Acheen*, who as he precedes
the rest in state, wealth and power, so is he foremost in tyranny, ex-
action and cruell resolutions. He has many Elephants, with whose Ma-
iestie he greatly delights himselfe, the Rivers abounds with Croco-
diles (whom Seamen improperly call *Alligators*) they grow from a
small Egge to five and twentie foot in length, their condition is
subtile (such their bloudie reares when they haue deuoured a man
prone them for) cruell and yet vallant.

The

The *Talapo*, their *Flamens* by Magique spels (the Devils vertue) can command them at their pleasure.

The people are in greatest number *Makometans*, observe like Rites and Ceremonies with the *Indians*, but exceed them in giuing diuine honour to *Etheriall* bodies, suppling them Deities so transcendent, pure and vertuous, that they merit no small repute and adoration with the holiest.

The women here (not differing from all other parts of the *Pagan* World) are much vnchast, heate of *Phelus* prouokes them more then Thunder can assuage, both which here rage terribly. They marrie at tender yeards, are strictly lookt to by their galled Husbands, & though liuing in excessive slavery, they endure it patiently, supposing that all other women in remoter Countries taste like thraldome.

Their colour is quite contrary to white; which darkness they thinke without apparell obnubilates their nakedness. The women are for courage, *Amazonian*, and of such account with their tyrannique Lords, that the safeguard of their bodies is committed sometimes to their care, oft to their valours, but more to enioy perpetually their company. For societie with that sex is much lusted after by all inflamed *Asiatiques*.

A description of Poligundee.

N Eere to *Sumatra* is *Poligundee*, an Ile where not long agoe the English Merchants entended a Plantation, bringing thither all such necessaries, an action of that nature and benefit required. But whether the heat (which is there extreme) whether immoderate *Venus*, or other laborious exercises overthrew them, who knowes in this is sure, that the Flux and other diseases so troubled them that they died in abundance. So that this Monopoly, became of no price nor reckoning in very small space, adding no alteration to the land, saue a new denomination, *kill abundance*.

A description of Iana Maior.

I Ana is an Ile both great and famous, declining seven degrees from the Equator towards the Antarctic Pole, is judged to stand in the gulph of *Bengala*, wherein the holy (so reputed) *Ganges* looses

looses himselfe after three thousand miles discent from *Scythia* or *Sarmatia*.

In it are many Kings, most of which are tributary to the Emperour entituled *Mattaran*, next whom in honour is the Vice-roy of *Bantam*, whose honourable title is cald *Pengrap*, and in authoritie of Armes precedes all other Substitutes or Deputies within that Ile, for at our being in these parts, with a great and sudden Army he entered *Iackatra*, a Towne re-edified by the *Dutch*, and cald *Batavia*, a second *Sodome*.

In which extasie the English Factors fled to *Bantam*, not thirtie miles thence, where they liue in more securitie and account, then formerly in *Iackatra*. *Amboyna* too apparently proues the horrid villany and hate, they beare an Englishman, where with safetie they can shadow their bloudie cruelties though acted vpon them, by whom they haue beene nourish in their infancie, and liue yet subsisting.

Iana is ouall, and in circule not much inferiour vnto *England*, abounds with sundry sorts of Aromaticke Spices, of which store, Pepper is their best and most feasible merchandize.

The Inhabitants are for the greater (not better) part *Makometans*, polygamy delights them, and Cock-fighting and Rams affect them in no lesse measure.

Their colour is like night (if blacke, may properly be cald a colour) such is their haire and actions, blacke, daimall, strong, impatient and subtle. Tygres and they at hap-hazard, destroy each other.

Their apparell is not costly, their black-long-shag-curl'd heads, are wrapt about with valuable Tulipants, the rest, naked vnto the waste, where they gird themselves with a parti-coloured mantle, reaching to the knee or a little lower.

They are strong limbed, and expert swimmers, their best weapon is a Faulchion, or Crest, with which in desperate fights, they defend, and offend too readily.

They haue a custome, a condemned man may take his flight, from an appointed place, his Crest in his hand, striking at his opposers, through whom if he can passe, hee saues himselfe, which is but seildome.

The King of *Tuban* here in times past was potent.

I will intert some words of the *Malayan* Tongue spoken in many Islands of the Orient, especially in *Malacca*, *Iana*, *Sumatra*, *Maceassar*, and indeed possesse generally then the *Arabique*, *Latine* and *Sclayonian* are in other Kingdomes.

The Malayan Tongue.

English. Malay.

MY father, *Beta-bappa*.
 A brother, *Addal-ally*.
 A sister, *Adda-Paparas*.
 An Uncle, *Niana*.
 A youth, *Monda*.
 A boy, *Catlyon*.
 An infant, *Buda*.
 A Priest, *Cadda*.
 A Merchant, *Fetor*.
 A man, *Oran*.
 A woman, *Paran-poon*.
 A Nobleman, *Orankgy*.
 A Chyrurgion, *Goetheing*.
 An Iron-smith, *Goada*.
 A friend, *Marty-lowty*.
 A Muske-nut, *Palla*.
 A Muske-cat, *Gatto Dalgalia*.
 A Dogge, *Hanghee*.
 A sort of Crabs, *Horra*.
 A Hen, *Ayam*.
 A Duck, *Bebee*.
 An Elephant, *Catgha*.
 A Goat, *Carbow*.
 An Oxe or Buffle, *Cambà*.
 A Lambe, *Domba*.
 A Bird, *Borron*.
 A stone, *Batu*.
 A Cap or Turbant, *Cayo*.
 A ship, *Capall*.
 A Ring, *Chinsim*.
 A shoe, *Apon*.
 A Wimble, *Alforees*.
 A Sword, *Ita*, or *Padang*.
 A Knife, *Pieson*.
 A Boat, *Praw*.
 A Boat, *Paca Suyra*.
 A warme thing, *Pennis*.
 A Lampe, *Pulita*.

English. Malay.

A Coate, *Nessee*.
 A Needle, *Naroen*.
 A Gun, *Bedyk*.
 A barrell of a Gun, *Sombo-bedyk*.
 A custome, *Negry*.
 A King, *Rutgee*.
 A Lord, *Queay*.
 A Iauelin, *Tomba*.
 A shield, *Saluack*.
 A Looking-glasse, *Sarmi*.
 A Sow, *Sabi*.
 A hand, *Tanga*.
 A beard, *Tianga*.
 A command, *Tsyky*.
 A yeare, *Tawwa*.
 A day, *Aris*.
 A rope, *Tali*.
 Fruit, *Tacat*.
 A foot, *Backje*.
 A marriage-maker, *Coemoda*.
 Copper, *Tambagle*.
 Lead, *Tyma*.
 Iron, *Negle*.
 Glasse, *Lora*.
 Inke, *Mangfy*.
 Bloud, *Darnu*.
 Merchandize, *Dymana*.
 Pepper, *Lada*.
 Lignum Aloes, *Garro*.
 Cloues, *Chocko*.
 Sweet Gummes, *Daringo*.
 Sweet Spices, *Dingyn*.
 Cynamome, *Cajumayns*.
 Ginger, *Alia*.
 Mace, *Bengo*.
 Tamarind, *Affa*.
 Rice, *Brasse*.
 Chalke, *Capier*.

Nuts

English. Malay.

Nuts, *Calappen*.
 Salt, *Garram*, or *Matary*.
 Fleish *Lalier*.
 Oyle, *Nuagla*.
 Gold, *Mat*.
 Silver, *Peca*, or *Salacha*.
 Money, *Sorfi*.
 Arack, *Pinanga*.
 Egges, *Teloer*.
 Mustard seed, *Sajani*.
 A fish, *Ican*.
 Water, *Eyer*.
 A Water-pot, *Lande*.
 The Head, *Capell*.
 The Eyes, *Martie*.
 The Necke, *Goulon*.
 The Teeth, *Anton*.
 The Eye-lids, *Alys*.
 A Tongue, *Mat*.
 The Lips, *Lambider*.
 Eares, *Talinga*.
 A backe & shoulder, *Balacca baon*.
 An Arme, *Backeyen*.
 The Fingers, *Iary-laree*.
 A Foot, *Buckle*.
 The Belly, *Penot*.
 The priuy part, *Perot*.
 A Toe, *Goumo*.
 An Herbe, *Oberbedil*, or *Lancus*.
 Death, *Mattu*.
 Night, *Malam*.
 To stretch out, *Dusta*.
 To remember, *Engat*.
 An Interpreter, *Iorbiffa*.
 A Booke, *Naymoda*.
 Better, *Parma*.
 Great, *Bazaep*.
 Paper, *Cartas*.
 Quills, *Cazamp*.
 Plates, *Pienig*.
 To eate, *Makan*.
 Give place, *Lalan*.

English. Malay.

To choose, *Damare*.
 Come yee, *Maree*.
 Regard yee, *Nantfy*.
 Friendship, *Pondarra*.
 To lue, *Iagada*.
 Let passe, *Ganga*.
 Neere hand, *Gila*.
 It is, *Dalan*.
 Require it, *Mynta*.
 Goe yee, *Pegi*.
 Wee, *Dep*.
 Yee, *Pakwana*.
 Shee, *Dya*.
 It is found, *Botonvum*.
 To beat one another, *Baccalago*.
 To pay, *Chyny*.
 What say you, *Abba-kassa*.
 To gine, *Berni*.
 To asham, *Malan*.
 To arise, *Paffai*.
 Early, *Pagi*.
 Yesterday, *Bulmarl*.
 The other day, *Bulmarl-dula*.
 I haue, *Ada*.
 To buy, *Billy*.
 Strong, *Cras*.
 Heauy, *Brat*.
 To destroy, *Ilun*.
 We will goe, *Maree*.
 I see, *Green*.
 Scarlet-cloth, *Pacca lata miera*.
 To be silent, *Dycen*.
 To obserue, *Dodwera*.
 These, *Itouwen*.
 To gaine, *Menang*.
 To lue, *Iagada*.
 A Booke, *Katab*.
 Sunday, *Ionmabeet*.
 That couers the head, *Kokgdang*.
 Where is it, *Mananten*.
 Leau it, *Iamgemast*.
 To poyson, *Ampo*.

D d a

To

Engliſh. Malay.

To burne, <i>Baccar.</i>	Well done, <i>Soſa.</i>
Bring backe, <i>Combali.</i>	I vnderſtand not, <i>Tyeda tau.</i>
Fire, <i>Api.</i>	To vs, <i>Quia bota.</i>
To kill, <i>Renue.</i>	Woe, <i>Saya.</i>
Needles, <i>Caluenneteb.</i>	A good day, <i>Tabea.</i>
Bag, <i>Corri.</i>	To let blood, <i>Bemangdarnen.</i>
Merchandize, <i>Bayick.</i>	Not good, <i>Tieda-bayck.</i>
A Bed, <i>Bantell.</i>	Betimes, <i>Tſowck.</i>
Sloth, <i>Checho.</i>	Glue thanks, <i>Tarring, Caſſe.</i>
How much, <i>Barrap̃ Iſu.</i>	Haire, <i>Kamboyer.</i>
Take it, <i>Ambell.</i>	To die, <i>Bantaren.</i>
Whats done, <i>Bigimand.</i>	I am ſicke, <i>Bite-ſecata.</i>
Hard Wax, <i>Cajuſaick.</i>	To queſtion, <i>Betangee.</i>
Now, <i>Baca-baren.</i>	I care, <i>Tage.</i>
To ſweare, <i>Stemp̃.</i>	I haue not, <i>Tyeda-tan.</i>
To helpe, <i>Towlong.</i>	I deſire not, <i>Tyeda-tan.</i>
To ſell, <i>Iowall.</i>	All, <i>Samanga.</i>
To doe, <i>Bretoom.</i>	To ſpin, <i>Tyeda.</i>
Melancholy, <i>Ching̃.</i>	Little, <i>Kitchill.</i>
Is he not here? <i>Pep̃.</i>	Farewell, <i>Tyegall.</i>
To know, <i>Kynas.</i>	

The people in *Java* call these thus, somewhat differing from the *Malay*.

English.	Iauan.	English.	Iauan.
Pepper, Syang.		It is the least, Courang.	
Nuts, Melle.		A great torment, Bedi besar.	
Sweet Nuts, Reller.		A Gun, Pyss.	
Clouds, Syang.		Meate, Mecken.	
Water, Eyer, or Eyer.		Paper, Corrae.	
Silver, Salorche.		Wine, Arack.	
A Royall of eels, Geyan.		A Sow, Sieleng.	
Fish, Inack.		An Oxe, Alomba.	
Champions, Griffen.		Christians, Vraney.	
A Ship, Capell.		Strangers, Oranleya.	
			These

*These are the numbers in the
Malayan Speech.*

English.	Malay.	English.	Malay.
One, Satu		Fourteene, Empat-balas	
Two, Dua		Fifteene, Lima-balas	
Three, Tiga		Sixteene, enam-balas	
Four, Empat		Seventeene, Tujuh-balas	
Five, Lima		Eighteene, Delapan-balas	
Six, enam		Nineteene, Sembilan-balas	
Seven, Tujuh		Twentie, Dua-pola	
Eight, Delapan		Twentie one, Dua-pola-satu	
Nine, Sembilan		Twentie two, Dua-pola-dua	
Ten, Sa-pola		Twentie three, Dua-pola-tiga	
Eleven, Sebelas		twenty four, Dua-pola-empat	
Twelve, Dua-balas		Twenty five, Dua-pola-lima	
Thirteen, Tiga-balas			

If I should speake of *Japan or China*; I should overfill a thousand
 lines, and goe busily relation. *And* because I should not
As *fleming* in my company told me this, that the *Japanese* Em-
 perour, vniuall resides at *Mecco*, in which Citie is agree a Golden
 Statue of gilded Copper, to which they pray, and by which do
 other things declare themselves extreme Idolaters. To extempore the
 bulke of this their Pagod, they place him sitting, his chaire is eigh-
 sin four foot broad, and fawentie high; his head so notable that
 without trouble thereupon may stand fiftene men; his body may
 be knowing by his proportionable thumbe, forty inches about; Geo-
 metrically measured. *And* in this wastefull place there
 is a Citie has fawentie Temples, in one of which are left three
 thousand and three hundred thirty three gilded Idols; The Ile (as it be
 called) has many more Christians in it. The forme of their executions
 are vpon crucifixes; in which sort very rarely five thousand hath
 at one time suffered.

Of China.

CHina exceeds the limit of Trauellers, tis by common vote, reputed the greatest Empire in the Orient, challenging no lesse circuit then eight thousand miles. Wee call it *China*, from *Synarum* or *Chinarum Regia*, they *Tabenzoes* and *Sanglians*.

The inhabitants are numbred by some presuming Suppositist about sixtie millions: haue nine Cities, the least containing fifty thousand Families, of which their heavenly Citie *Quinza* is cald the Metropolis, in old times a hundred miles about, now not much lessened. Next which is *Pauquin* where the King himselfe is commonly resident.

That wall built (against the *Tartars* by *Zinixon* their one hundred and seuenteenth Monarch) nine hundred miles long of brass and stone, is of no small wonder.

These people are crafty Merchants, but bad Warriours. They pretend their owne Country and speech, for the ancientest through all the World, and repute all matters of excellencie and knowledge amongst other Nations, deducted and borrowed from their inuentions. They challenge the first art of Printing and inuention of Guns, and say the vertue of the Adamant was first by them discovered, howbeit to this day they haue but eight points vnto their Compass, except very lately taught them by some Christians.

They say the World is about a hundred thousand yeares old after their Chronologies, and accordingly deriue a Pedigree and tell of wonders done nineteeth thousand yeares before *Adams* Creation.

They are great Idolaters, subtle and cowardly, their colour tawny, their chins, holding five or sixe long haire apiece.

They are tulipanted about their heads, their other habit not much differing from the ciuill *Indians*.

They are facetious, giuen to Epicurisme, and delight in many but small dishes, the meate they take and eat with two sticks, hating with their fingers to touch their mouthes. Venerie allures them mightily, they delight much in May-games and such deuices, and generally loue play: so that at Passage, or In and In, they will hazard all their worth, themselves, wiues, children and other substance.

They haue many Mosques beauctified with as many richly gilded Idols, to which they set as sundry sorts of Superstition.

They haue among them many young youthes, condecorated with propheticke gestures, who, when many are together, goe vnto the Pagod, and sit demurely on the ground, not much distant from the Idoll, grauely and right soberly doe these spectators note the Antique

tique gestures of these Vaticinating Boyes, who with their long-spread haire fall flat afore the Idoll.

In this their Extasie, the lookers on incessantly warble out soft trembling Musique, till such time as the boyes arise, who anon (as from a diuine trance) raise themselves and lie downe againe some what more leasurely, then suddenly in great hast and feare, with gasterly amazed lookes, vibrate a readie sword against the beholders.

The people submissiuely bow vnto the Idoll, till the boyes speake vnto them some ingenious inuented matter, they harken, belieue, and then depart well satisfied.

*Pecloribus mores tot sunt, quot in Orbe figure,
Qui sapit, innumeris moribus aptus erit.*

Mans heart commands as many wayes, as stars find resting places,
Who trauels must disguise himselfe each way with *Ianus* faces.

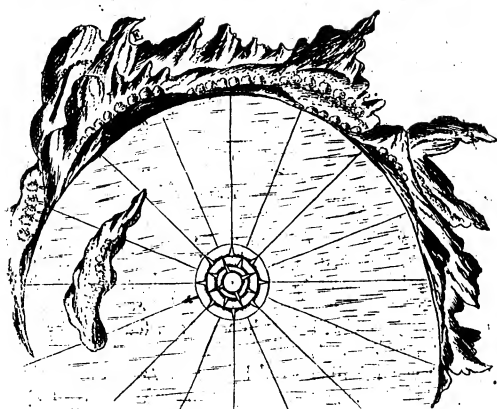
Vpon the seuenth of *Iune*, sayling from these parts we descryed land bearing from vs North North-west, and next morne knew it to be the Ile cald *Digarroy*, vnder twentie degrees South latitude, from which Ile to *Mauritius*, the coufse is West North-west, and distant ninetie leagues, or two hundred and seuentie English miles or thereabout.

This Ile was first discouered by the *Portugall*, as Mariners report, howbeit the name comes sely from the Welsh word *Dygarad*, or desolate.

• Tis full of Wood, Tortoises, Dodoes and wild-fowle, but no humane inhabitants, it giues it selfe to our view, not very high, sixe leagues distant, and to the South-west end are long shoales and dangerous.

Thence, after some patience and benefit of good Windes, wee arrived at the *Mauritius*, a place not vnworthy the remembrance, or to be spoken of.

The Bay of Mauritius in the
North-west side of the Ile.



A description of Mauritius.

Mauritius is an Ile situate within the burning Zone close by the Tropick of *Capricorne*, but in what part of the World tis questionable, participating as well in part with *America*, in respect of the immense South Ocean, as bending towards the *Asiaticque* Seas from *India* and *Tana*. But most properly adjoining the great Ile *Madagascar*, from which it is distant two hundred leagues, or sixe hundred English miles, whereby I iudge it placed in the *Asiaticque* Seas, and thereby incorporated into *Affrique*. But how ever doubtfull of what part of the three it is, of this I nothing doubt, that for varietie of Gods temporall blessings, no part of the Vniuerse obscures it. For what I affirme, I doe it not by fame, but being an eye-witnesse in part, and partly expert in the rest, I may affirme the whole, scarce to be parallellized.

Its

Its latitude twentie degrees five minutes, longitude from the Meridian of *Cape Comore*, twentie degrees, twenty minutes. Variation, twenty four degrees nineteen minutes.

It first was discovered by the *Portugals*, who (not vnlike a second *Adam*, denominating all new places and things) gaue it the name of *Do-Corne*, by some *Cygnæa*, but since by the *Hollanders*, *Mauritius*; either from the name of *Grave Maurice*, or more likely by the shipwrecke of a *Dutch Ship* call'd the *Mauritius*, that laid her bones here, dead through rottenesse.

It is an Ile abounding with all good things requisite for mans vse, and requireable for the Zone; tis plac'd in, the Land is high and mountainous, chiefly where it beholds the Sea. The compass or circuit of the Ile about a hundred miles. The greatest extent declining from North-east to South-west: it procreates a healthy nourishing aire, the flourishing fragrant trees, as well lenifying the burning heate, when *Phœbus* embraces the Goate, as helped by the sweete mollifying breath of the *Noto-Zephyrus*, such time as *Sol* adheres to *Cancer*: And as that body is best compounded that partakes indifferently of all the Elements, which either super-abounding, or wanting begets defect. So to be blest in all, this place is abortive in none.

For water is here in plentie, nor is its goodnesse, and sweetnesse, exceld by plenty, but as it gently drills it selfe from the high Rocks, so it trickles downie the Valleyes, as it were besotted at the delightful murmur it liueth in, and in some places spreads *Meanders*, till too secure in his owne mildnesse, hee is ingulph'd into the all-devouring Ocean.

It is abounding in diuers sorts of trees, which are as plentifull, some good for timber, other for food, all for vse, here is store of box trees, whose growth and greenesse, afford profit and delight, here is also great store of Ebony both blacke, red, white, and yellow, the tree is outwardly couered with barque, but within digests her Ebony: the best is cole blacke, and good for Mathematicall Instruments, playing Tables, Bowles, &c.

And as it is plentifull in all things, so no one thing exceeds the wood, which is in so great quantitie, that I could hardly procure passage. But the most beneficiall tree to Trauellers is the *Palmeto*, it growes like the Date or Coco-tree, saue that her boughes are more large and round. The tree is long, straight and very soft, hauing no leaues, boughes or branches, save at the top, which are but few, yet those good to couer Tents, or to shelter vs from the raines, at the top whereof is a soft pitch, in which consists the fountaine and generative vertue of that tree, which cutt off, the tree expires, its taste is like a good sweet Nuts kernell, and boyld like Cabbage, but the best

E o

com

commoditie is the Wine issuing from the tree, which is sweet, pleasant and nourishing as Muskadine or Alligant, thus wee drinke it: we come to a place where two or three trees grow together, and with a Hatchet cut a small hole in every tree, into which immediately effudes the liquour, so that suddenly all the holes I cut are full, then with a cane or quill we sucke the Wine first out of one tree, and then the other, and still one trees hole is full againe by that time we had drunke out of the two other, thus in three trees in lesse then one houre three of vs bowzed our bellies full. This Palmeto Wine, is cold in digestion, purges the belly and helps obstructions, and let stand, in two dayes becomes good Vineger.



Again, such is the life and pleasure of this *Ambrosia*, that (as I have noted) we were no sooner gone from the trees, though scarce three yards, but diuers Birds as Parrots (which here are store of) Kites and Lizards (of whom here be plenty, and those not a little curious) would speed to sucke the distilling Nectar.

Di.

Diuers other trees here be, strange both in shape and nature, one out of curiositie I tasted of, which for halfe an houre so malignantly bit and wronged my mouth and lips, as if Vitrioll and Sulphur had bene imbrued. This tree procreates nothing that is Greene or good, is wholly naked, without leafe or flowre, and the body very soft and penetrable, in so much that I thinke a Mukset bullet would wel-nigh pierce through a tree of five yards circuit, whose softnesse, one of those inuited me to write my name in, which my Knife as easily performed, as with a stick you may doe in sand.

Another tree beares a cod full of sharpe prickles, wherein are hid a round fruit like a Doves Egge, which broken has in it a kernell, in taste, not vnlike an Acorne, but in digestion, if not the same, little better then payson.

Other trees haue fruits like Pine-apples, like Arthichokes, like Plummies, others like Nuts and Berries, but what vertue, the fruits or names, or trees doe challenge, I must plead ignorance. This I observed that of these, what the Birds eat not, the Tortoyes doe, and what they refuse, the Swine deuoure, so that by one or other all is tasted of.

And againe, as the Ile is prodigall in her water and wood, so shee corresponds in what else a fruitfull mother labours to be excellent in, not only boasting in that varietie of feathered creatures, but in the rarenesse of that varietie, which if run over briefly, yet may be thought too tedious, I feare by some on such a subject.

First, here and here only and in *Dygarroy*, is generated the *Dog do*, which for shape and rarenesse may Antagonize the Phoenix of *Arabia*, her body is round and fat, few weigh lesse then fifty pound, are reputed of more for wonder then food, greasie stomackes may seeke after them, but to the delicate, they are offensive and of no nourishment.

Her visage darts forth melancholy, as sensible of Natures iniurie, in framing so great a body, to be guided with complementall wings, so small and impotent, that they serue only to proue her *bird*.

The halfe of her head is naked, seeming covered with a fine yalle, her bill is crooked downwards, in midst is the thrill, from which part to the end tis of a light Greene, mixt with a pale yellow tincture; her eyes are small, and like to Diamonds round and rowling; her clothing downy feathers, her traine three small plumes short and inproportionable, her legs suting to her body, her pounces sharpe, her appetite strong and greedy, Stones and Iron are digested, which description, will better be conceiued in her representation.

Ec 2

In



In this Ile are sundry other Birds, as Goshawkes, Hobbies, Par-rats, Reer-pice, or Bats so large as Goshawkes, Passe-flemingoes, Geese, Powts, Swallows, Kites, Black-birds, Sparrowes, Robblins, Herons (white and beautiful) Cacatoes (Birds like Parrots, fierce and indomitable: and may properly be so called from the Greeke *κακός* *kakos* proceeding from an euill egge) Bitters, Hens and such like, which I name, for some mens better information.

Fishes are in huge numbers here, fresh and Sea-fish, of which the *Mannatee* or Cow-fish for taste and shape can pose both feeders and beholders, who because vntill the shore, on which she creeps vpon her paps, tastes like Veale, though not so delicate. Captaine *Ruani* having struck one with a Fizz-gig leapt vpon her, and with his Dagger after fifty wounds, got conquest ouer her. He bought it deere, for she so crusht him with her taile, that he spit bloud vntill he died, being three weekes after. The head of this Monster is like an Elephant, some say a Cow, that is no small difference, her eyes small, bodie three yards long and one broad, her finnes so little that they are like the Dodoes wings, more to looke at, then for execution, tis a gentle fish vn-moued, and some say affects the visage of a man exceedingly, yea haue succoured some that were wounded and like to perish, more charitable and mercifull then reuengfull man.

In his head is a stone which being powdered, and put in wine, is very sooueraigne for the Stone and Collicke; that is of more value then his other fixe, which yet to him are farre more vsfull.

If

If I name what fish we took, twill helpe my memory. One speckled fish the Seamen fed vpon vnwarily, and for its naughtinesse is called the poyson fish, tis shaped like a Tench, but meazled, the rest are Breame, Tench, Trowte, Eccles (excessiue great) Cabs, Lobsters, Oysters, Caulloes, Porpiece, Grampasse, Whales, Bonetaes, Albycores, Flying Fish, Gar-fish, Rock-fish, Lympits, Sharkes, Pikes, Skate, Crafish, Cuttlefish, Soles, Tortoyfes, (in which I haue seene aboue a thousand Egges, great and manducable) and Dolphins, with many other, whose simplenesse, giue leaue to the starued Traueller to banish famine and hunger.

The Ile affords vs withall Goats, Hogges, Beeuies, and Kine, land Tortoyfes, (so great that they will creepe with two mens burthens, and serue more for sport, then seruice or solenne Banquet) Rats and Monkeyes, all which becomes food to such ships as anchor here. They were first brought hither by the *Portugall*, who may truly say of those parts, as some before times of other.

Quæ Regio in terris nostris non plena laboris.

Though now for the *English* and *Dutch* forces, they dare not rest there, nor owne their firstlings.

The birds are so vnused to tyrannicke people, that I haue shot one Heron in fixe, and kild them all one after another, the one not knowing or valuing the others danger, but beger destruction to themselves, by condoling their late dead associates.

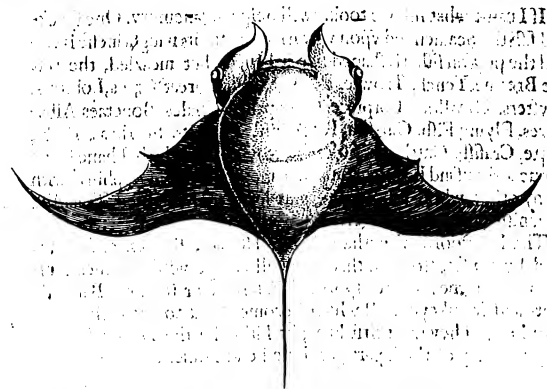
The like for the fish, only the Goats are wary and haue their centinels.

The Hens in eating taste like parched Pigs, if you see a stocke of twelue or twentie, shew them a red cloth, and with their utmost fury they will altogether flie vpon it, and if you strike downe one; the rest are as good as caught, not budging a iot till they be all destroyed.

The Bats, some case like Rabbits, though in my judgement, worse meate cannot be tasted of. They sweake and call one the other, in most offensive cryes, and hang in swarmes vpon the trees (by claws fixed to their wings) with their heads downwards, they are faced like Monkeyes. Their Images vpon the Coco-trees, will speake best concerning their description.

One fish like to a Skate we caught, tailed like a Monkey, his eyes five quarters asunder, his finnes ends foure large yards, his mouth like a Port-cullis, a creature rather made to wonder at, then feed vpon.

One



One word of the foile it selfe, tis stonie and troublesome towards the shore, but within, far, euen and pleasant, full of shadowing trees, and drilling Riuolets which give both delight and tast to the eye and tongue (some few places except) which either storming at the aspiring height of the adjacent mountaines, or proud in his owne noyse, discends so violently, that it makes meere Cattaracts by its motion. Yet this fury addes to the benefit of the earth, making it sweete and mellow, which otherwise would shew too full of stones and sandy.

At some times Amber-greese is found here, which whether coming from the Whales (perme, Sea-froth, or other wayes, I leaue it to other satisfaction, for there are seuerall conjectures about it, here is Corall, white and louely. Tobacco is here also but whither by the labour of man or from Dame Nature, that I know not certainly.

The Ile has no humane Inhabitants. These creatures that possesse it, haue it on condition, to pay tribute (without exception) to such ships, as famine, or foule weather force to anchor there.

Hence our journey led vs homewards in five dayes sayle descrying land, which bore from vs South-west, and next day attained it, by its latitude, knowing it for *Englands-Forrest*.

Tis exceeding high, full of wood, water, Birds, great Eeles, but without Hogs or Goats, till our Captaine bestowed some there now as we passed, tis in compasse fiftie miles, has latitude from the *Equator*, twenty degrees fifty five minutes, longitude from *Mauritius* one degree, five and twenty minutes, and distant thence thirty seven leagues. Its *Portugall* name is *Maskarenas*.

Hence

Hence in seventy dayes more we arrived at *Santa Helena*, an Ile in fixteene degrees South latitude, in longitude from *Saldania Bay* twenty two degrees, Variation of the Needle five degrees and some few minutes.



A description of Santa Helena.

Saint Helena, was so denominated by *Iuan de Noua*, the *Portugall*, in regard he first discovered it on that Saints day.

It is doubtfull whether it adhere to *America* or *Africa*, the vast Ocean bellowing, on both sides, and almost equally: yet I imagine it inclines more to *Afer*, then *Resussum*.

It is in circuit thirty English miles, of that ascent and height, that tis oft enuoyled with cloudes, from whom she receiues moisture to fatten her: and as the land is very high, so the Sea at the brinke of this

this Ile is excessive deepe, and the ascent so immediate, that though the Sea beat fiercely on her, yet can no ebbe nor flow be well perceived there.

The water is sweet above, but running downe and participating with the salt Hills, tastes brackish at his fall into the Valleyes which are but two and those very small, having their appellations from a Lemmon-tree above, and a ruined Chappell placed beneath built by the *Spaniards*, and delapidated by the *Dutch*. Their has beene a Village about it, lately depopulated from her Inhabitants, by command from the *Spanish King*, for that it became an vnlawfull Magazin of Seamens treasure, in turning and returning out of both the *Indies*, whereby he lost both tribute and prerogative in apparant measure.

Monuments of antique beings nor other rarities can be found here. You see all, if you view the ribs of an old Carrick, and some broken pieces of her Ordnance left their against the owners good will or approbation. Goats & Hogs are the now dwellers, who multiply in great abundance (& though vnwillingly) afford themselves to hungry and Sea-beaten passagers: It has store of Partrich & *Guinea Hens*, all which were brought thither by the honest *Portugall*, who now dare neither anchor there, nor owne their labours, lest the *English* or *Flemmings* question them.

The Ile is very euen and delightfull above, and giues a large prospect into the Ocean. 'Tis a saying with the Sea-men, a man there has his choice, whether he will breake his heart going vp, or his necke comming downe, either with bestowing more iocundity then comfort, and here we left buried our honest Captaine *Andrew Evans*.

After sixe dayes commorance in *Saint Hellen*, wee sailed thence North-west, and on the sixteenth of *October*, had latitude thirteene degrees fifty minutes, the Sunne then being in our Zenith, and in his progreffe into *Capricorne*, then whole station hee neuer trauels farther South.

Three dayes after, wee were by *Ascension Ile*, in seven degrees fiftie minutes, its compasse is thirtie miles, and from *Saint Helens* two hundred and forty leagues, or seven hundred and twentie *English* miles.

On the seven and twentieth we crost the *Equator*, where we had too many *Tornadoes*, and to nine degrees had little other of better weather then high stormes, nasse raines and fowd thunders. On the eleventh of *November*, wee were parallel to the Greene Cape, and to the *Gorgades*, Ile famous by Poets for their Prince *Gorgon* and *Medusa*, slaine by *Persus*, that made a defensive and offensive shield of her Head, whose haire being curled like to Snakes, made them as stings by admiration of her beauty or horroir that did behold them.

And

And with a beneficiall gale past by those parts of the Western World so lately discovered, and much written of, the River of *Amazon*, *Guiana*, *Florida*, and other parts of *Mexico*, (and into some of which I have travelled) where I will a little defende the Reason from concluding with a few lines touching the first Discoverer of those Countries.

A Discourse and prooffe that Madoc ap Owen Gwynedd first found out that Continent now call'd America.

For albeit I have formerly in two lines vindicated the honour of our Countrey, lost in the greater part by protract of envious time, or want of well-willers to defend it. I shall here somewhat more largely shew the ground of our conjecture, which with the most censorious may happily beget admittance, if a analogie of Language and authority of good Authours may finde it, touching the first Discoverer of the Western World, commonly (tho improperly) call'd *America*, and to rectifie an error formerly by a printed mistake of *Davila* for *Madoc*, of whom wee treat of.

We may entertaine some lights out of authentique Story, and peradventure wherby at first *Madoc*, and his brother *Davila* aduentured vpon those Discoveries, and since them, *Colomb*, *Vesputius*, *Magellan*, and others.

Plato may be brought into our first ranke, in that writing Dialogue wile of *Tymæus* and *Critias*, he discourses of a great vast Ile, West of the *Atlantique Ocean*, and denominates it from Mount *Atlas*, supposing the extendure, comparable to *Affrique* and *Asia*, ioyned together. In the next place we may obserue, some small conjectures out of those Bookes of Rarities, with two thousand yeeres agoe by *Aristotle* and *Theophrastus*, wherein is set downe a relation of some Merchants passing from the Straits of *Gibraltar*, by tempest driven to the West where they at length found out an Island vninhabited (which I imagine the *Azores*, many ages after discovered by the *Flemmings*, and from them called the *Flemmish Islands*).

And others that suppose *Hannó* the *Carthaginian*, light their after much perill and industry, but though some would haue the great Ile West from *Carthage*, yet others as *Pomponius Mela*, and *Lampridius* affirme twas South where hee discovered, which granted, it could be no part of the West *Indies*, but some of the *Canarie Iles*, *Atlantides*, *Saint Helena*, or *Ascension Ile*, which though they carry not the

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Epenhite of great, yet in respect of the noueltie, great aduventure and distance, may affect that stile, *Madagascar* if he got so farre (as some are of opinion) will cleare it. Only then it seemes to me, that after so long a Sea journey foure mouthes at least, and escape from such terrible stormes as constantly are noted in doubting the Cape of good Hope, hee should haue added a little more, and found out the Red Sea (not distant very much) and abreuiated his progresse home, through calmer Seas and lesse difficulties euery way.

Seneca, Nero's Master in a Prophetique way, points out at the discovery: Extant in his *Medean Tragedie*.

Venient annis
Secula seris, quibus Oceano
Vincula rerum laxet, & ingens
Patet tellus, Typhisque nonas
Detegat orbes, nec sit terris
Vltima Thule.

Marke well my speech:

The time will one day bee
(Guided by prouidence) when you shall see,
The liquid Ocean to enlarge her bounds;
And pay the earth a tribute of more grounds
In amplest measure: For the Sea-gods then
Shall shew new Worlds and rarities to men.

And by his leane who all great acts commands:
See *Thul'* lesse North by farre, then other Lands.

To fulfill which, we must introduce our *Madoc ap Owen Gynedd*, who (to say truth) was the first and sure discoverer of those Countries, his Plantations and other Reasons proouing it, which I trust will not offend any, because hurtfull to none, that wish well to vs or our Countrie, being withall a great Honor buried in modern silence and rapt from vs, by all the Christian World, who vnanimously accumulate the glory of it to the aforementioned *Columbus*. *Americus* and many others.

And least any may thinke the person to whom wee attribute a Trophee of so great honour subject to inuention or not worth a memory, I will first giue you a word of his Discent, with the occasion of his honourable Voyage and so goe on.

His name was *Madoc* brother of Prince *David*, and sonne of that famous *Owen Gwyneth* Prince of *Wales*, who for about thirty years gouerned their with great wisdom, courage and good fortune: his Father was that *Gruffith ap Conan* that did homage to *William* the

Con-

Conquerour, at Saint *David's* for his Principalities in *Wales*, and other places, and lineally descended from King *Rodri-mawr*, or *Rodericke* the Great, who in many conflicts beat the *Saxons*, especially is renowned by those ouerthrowes he gaue *Burchred* King of *Mercia*, *Athelwulf* King of the West *Saxons*, and *Merick* a valiant Prince amongst them in foure severall Battailles at *Gwerthen*, *Bangelu*, *Magnid*, and *Anglesea*, Anno Dom. 846.

Enough to satisfie the modest, touching the worth and value of this *Madoc*, this added, that so soone as his Father Prince *Owen* was dead, a great and implacable enmitie arose betweene *Iorwerth* (surnamed *Drwyndwn*, by reason of his broken nose) *Howell* and *David* sonnes of *Owen*.

Iorwerth (or *Edward*) was thought vnworthy the Crowne and dignitie both in respect of his deformity and simpleness, *Howell* was excluded by vote of the common sort in that his mother was an *Irish* woman, and *David* though inferiour in yeares, yet by marriage of *Emma Plantagenet*, sister to King *Henry* the Second, by generall applause was judged worthiest, and secured himselfe not long time after, by that victory he got against his opposite Brethren, wherein *Howell* was slaine and *Iorwerth* escaped, by which Prince *David* became secure, till Anno 1194. *Llewellyn ap Iorwerth* recovered his Fathers right, helped by those active Gentlemen, *Howell ap Meredith* and *Conan ap Owen Gynedd*, his neere Kinsmen.

During which tumults and vnnaturall strifes, the said *Madoc* loath to be an Agent of Discord to either party, and seeing propositions of peace ineffectuall, studies by all good means to auoid the knowledge of it, and aymes at some forren place of ease and profit, neither discouraged by improbabilities nor likely disasters.

These (no doubt) were causes mouing Prince *Madoc* to this Heroicke Employment, added by those foretelling Southayes, before named, and which without question were knowne vnto this *Madoc*, who according to his dignitie was instructed, in severall sorts of art and Learning. And it may be hee called to minde that Prophetique Song made by that honorable Bard or Poet *Ambröse Teylessen*, who flourished in the time of *Aurelius Ambrosius*, brother to *Vther-pendragon*, called hither out of *Armorica*, by the distressed *Brittaines*, to reuenge them vpon the vnciuill *Saxons* in the yeare 490. after Christ. *Teylessen* in that Song first reproques the Clergie of Auarice, Pride, and Superstition (though they boasted of a conuersion made awihles before by *Augustine* the Monke sent to that end by *Gregorie* the Great.)

It seemes ignorant that long before, our Countrymen had embraced Christ by the preaching of *Ioseph of Arimathea*, and *Zebote* in this manner.

Ff 2

Good

Gwae'r offeiriad byd
Nys angreiffia gwyd
ac ny phregetha.

Gwae ny cheidr epgail
Ac ef yn Vigail
Ac nys areilia.

Gwae ny theidr ey ddenuid
Rhae bleidhic, Rhufeniaid
A' i' ffon gwppa.

Thus in English :
Woe be to that Priest yborne
That will not cleanly weed his corne
And preach his Charge among.

Woe be to that Shepherd I say,
That will not watch his Fold alway
As to him doth belong.

Woe be to him that doth not keepe,
From *Romish* Wolves his filly sheepe
With staffe and weapon strong.

And then goes on vaticinating,

En Nar a folant
En blaith a gadwant
En tin a gohlant
Ond gwyls Wallia.

Vique laudabunt Dominum creantem
Vique serubunt Idioma linguæ
Aruaque amittent sua cuticæ
Præter Wallica rura.

Whiles Cambray's issue serue the Lord their Maker,
And with no other Language be partaker
So long, with glory they their owne shall keepe
Whiles other Nations in obliuion sleepe.

Madoc ingeniously persuing the older illuminations and seeing in
some things the prophetic of this authentique *Bardh*, accomplished
(for

(for till they forgot God no strangers infested them) employing
his Patrimoniall Estate vpon men, ships and prouision, scarce bid-
ding farewell to Brother or Kindred, left his honorable designs by
preposterous ceremony and complement (actions when affected, sure
remonstrances of shallow braines and vanity) might find lets or dis-
couragement to himselfe or seruants, Anno 1170. hee left his Coun-
try, and after long saile and no lesse patience, blest with some happy
windes, at last they discried land in the Gulph of *Mexico*, not farre
from *Florida*, a land affording health, aire, gold, good water and
plenty of Natures blessings, by which Prince *Madoc* was ouer-joyed
and had reason to account his happy estate, superiour to that his bro-
thers stroue for, so eagerly emulating with ambitious hate & bloud
each other, euen for a little Territory, incomparable to that, good
destiny allotted him, being a vast and wealthy Kingdome, obtained
in some part without opposition, and able to satiate the most coue-
rous. There he planted, fortified some aduantagious places, left a hun-
dred and twenty men to finish what hee had begun and returned
home after some bad windes, guided by supream providence (his
large compasse) and the benefit the Pole-starre gaue him on the
night.

Gods providence
the best compass

When he was landed and had accounted his happy and miraculous
Voyage, told the hopes of succeeding Conquests, and other motives
of perswasion and admiration, these and the worth of *Madoc* him-
selfe drew so many willing minds and purses to a returne, that he at-
tempted it with ten good Barques, loaded with all necessary prou-
sions, a matter of that consequence required. At his arriuall hee
found many of his *Brittaines* dead, caused by the Natives Villany or
alteration of the Clime, which notwithstanding he digested patient-
ly, and with *Edwall* and *Eneon* his Brothers, bettered the first inten-
tions, living with content, and dying in no lesse distance from Hea-
uen, then when at home, unhappiest in this, that their owne Nation
forgot them quite, either iudging them lost, because neuer after hear-
ing from them, or because their owne Belings were turned topsie
turvy, by the fatall end of that last unhappy Prince *Lluellyn ap Gruffyd*
sith (who married *Eliapor* Daughter of *Simon Mountfort* Earle of
Leicester) slaine at *Buellt* by *Franchon* an *Englishman*, in base and
cowardly fashion, Anno Dom. 1282.

And though the *Cambrian* issue in the new found world may seeme
extinct, the Language to this day vsed amongst those Canibals, toge-
ther with their adoring the Crosse, vsing Beades, Reliques of holy
men and some other, noted in them of *Achana*, and other places
testified by *Franciscus Lopez*, by *Columbus* and other *Spaniards* at
their first Discouery, points at our *Madocs* former being there, being
impossible these ceremonies should come amongst them without in-
struction.

For

For *Ferdinando Cortez* Ambassadour and Generall for *Ferdinando* King of *Spain*, confesses that *Matexuma* (second sonne of *Antzol*, and Father of *Quabutymoc*, last King of *Mexico*) told him, vpon demand how such venerable things came first amongst them, that they had it by tradition that many yeares before, a strange Nation liued amongst them, but whence deriued or how named, hee could not satisfie, though by any indifferent man it may be granted, it could be no other than *Madoc*, confirmed by the Records yet extant, writ by *Cynwric ap Grono* and *Guten Owen*, and no lesse orthodoxall, by that language left by the *Cambrians*: to Birds, Riuer, Rocks, Beasts, and the like.

Some of which words are these *Gwrando*, signifying in the *Cambrian* speech to giue eare vnto or hearken. *Pen-gwyn*, with vs a white head, referd by the *Mexicans*, to a Bird so called; and *Rockes* complying with that *Idiom*. Some Promontories had like denominations, called so by the people to this day, tho estranged and concealed by the *Spaniard*. Such are the *Iles Corroeso*. The Cape of *Brittaine* or *Brittaine*. The fount, *Gwynndowr* or white-water, *Bara bread*, *Mam* mother, *Tate* father, *Dowr* water, *Bryd* time, *By* or *Buch* a Cow, *Clugar* a Heath-cocke, *Llynog* a Fox, *Wyan* Egge, *Calaf* a Quill, *Twyn* a Nose, *Nef* Heaven; and the like then vsed: by which in my conceit, none saue detracting Opinionatists can iustly oppose such worthy testimonies and proofes of what I wish were generally allowed of. And if recitall of Authours may beget more credence, wee referre the Reader to those Records writ two hundred yeares agoe and more, by *Cynwric ap Grono*, *Guten Owen* who liued in King *Edward* the Fourth's time, *Humphrey Lloyd*, *David Powell* Sir *John Price*, *Richard Hackluyt*, *Purchas*, *Davis* and others: Enough to the wel-willers of Truth and Iustice, too much for carping Zoylites, and such astake pleasure in sophistry and opposition.

This, no doubt, had it bene so faithfully knowne and beliewed amongst foreigne and moderne Writers as is merited, then *Christopher Columbus* (a man in truth worthy and industrious) *Americus Vesputius*, *Magellan*, and many others had not wholly carried along with them the immortall honour of that happy enterprise; nor had Prince *David* and *Madoc* bene defrauded of their claime into those Countries, nor had the Pope nor *Spaniards* had that immediate interest grounded vpon their first Discouery as very many Iesuits and Statists haue late disputed for.

We allow no lesse (I dare say more) honour to *Columbus* then they or any other can, but this withall. That this his Navigation succeeded *Madoc ap Owens*, three hundred two and twenty yeares, and the advantage is this, hee prosecuted his intents in a happier Age, and when the World was more addicted to foreigne Em-

ploy-

ployments, and abler by Navigation to attaine with lesse perill, actions much more difficult.

Columbus was borne in *Cugureo*, not farre from *Genoa*, a man both modest and expert in Sea affaires, his helpe left him by a Pilot dying at his house; soone after his returne from those parts forced thither by storme and destinie, and comparing those proofes with the coniectures of ancient and graue Philosophers, and it may be not wholly ignorant of *Madoc* former being there (for what Nation formerly knew, not the Acts of Englishmen better than themselves, else had not *Pollidore Virgil* (to our shame) vnderooke our *Chronologie* with *Vespegan*, alias *Rowley*, from both whom wee sucke too many vntruths and coniecturall testimonies.

Columbus armed with hopes and some assurances repaires to some Christian Princes for his vnderakers; King *Henry* the Seuenth loosing money too well, and obseruing simplicitie in the *Messengers* deliuery and lookes (who vnfortunately had bene detained prisoner by some Rascals in his passage hither) denied him so that immediately vpon the Kings refusal and the *French Kings*, his brother by that time had drawne on King *Ferdinand* (though first against his will) hating his hands full, ere he could utterly expell the *Saracens*, too long among them) so that vpon the commends of *John Perez de Marchena*, Rector of the Monastery of *Rabida*, *Colon* was trusted with two small ships and two hundred men.

With which after sixtie dayes staye after much patience, and no lesse adoe to quiet the discontented *Spaniards*, they descried land in some part of *Mexico*. Infinitely ioying himselfe and them; and by this good lucke deriuing no lesse Gold vnto the *Spaniards*, than all *Europe* enjoyed formerly, but how meanly this worthy man was after that rewarded, I leaue it to the Reader to satisfie himselfe in others Writings concerning it.

Not long after *Americus Vesputius* (before his Orientall Navigations) aduances Southerly, where with small toyle hee found land enough (but part of that Continent formerly discouered) to giue ambition, howbeit iudging his labours more excellent then the others, he denominates that vast & spacious Continent from his owne name, *America*, iniuriously assumed and vnwisely giuen him by other Kingdomes, being that others had the glory of first finding it, and might more iustly haue called it *Madocya*, *Brittania*, *Colonia*, or *Columbina*.

But wee see by generall assent *Americus* has got the honour of it, and thrives better (tho deseruing equally) then *Bathillus* the Poetaster, who thought to haue defrauded *Virgil* of his elaborate Poem, and there want not some (yet those not enuious) that wish his reward agreeable.

Ma

Magellan soon after sailes yet more South, and passes that *Fretum* or strait, with more reason called *Magellan*; a hundred others have since that cleared severall additions of *Titles* and new names their distributed.

Only he that in truth most of all deserved it, *Mador*, sleeps, ambitious of quiet more than vaine glory, yet those that love his memory will not passe by such lining Monuments of his desertings (my owne calbat this present) without some small testimonie of their affections and zeale to worth and equitie, and leave it to a better Author, in a better method, to revive him clearer.

I will lead you through no more extravagancies, lest your entreated patience turne into exoticke passion: being jealous I have mounted higher then can become modestie and small desires, and in truth am no lesse desirous of home (typed in a double Trauaile, by scor-Zones and surer of presuming ignorance which adde nothing, but detract from better Notions.)

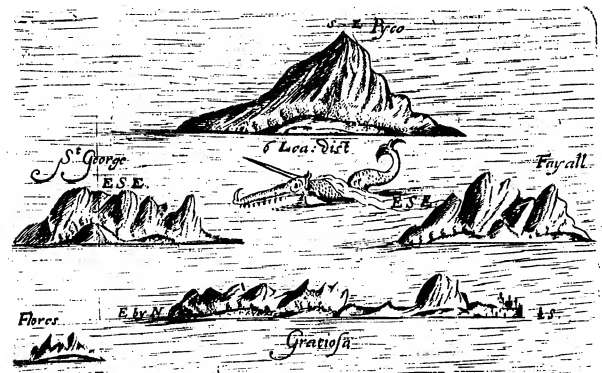
On the last of *November*, after much struggling with contrary winde and some tempests, we got sight of the *Azores* knowne by other names, as the *Western* or *Flemish* Islands. In their Origine knowne best to *Flamingos*, though now subiect to a higher command, the *Imperious Portugall*. They are nine in number, of which *Tercera*, is (if not greatest) most famous for a defensefull Warre the *Prior Don Antonio*, Titularie King of *Portugall*, made there against the insatiab and invading *Spaniards*, who finally got thar and the rest of *Don Antonios* territories claymed by right of blood and conquest, as the Historian *Columpaglo* in his vnion of the two Kingdomes treateth of.

They are abounding, with no rich Commodities, their victuall is small, Wine bad, and water not very excellent. They afford much Oade, which has made them most famous and best enriched them.

This added, that the old account of the sixth Meridian is transferd hither from the *Ganepies*, or lles once Fortunate, for twixt *Flores* and *Corno*, the Needle finds no Variation; else where saue in that parallel increasing.

The other seven are these, *Saint George*, *Saint Michael*, *Saint Mary*, *Fayall*, *Pyc*, *Gratiosa*, and *Tercera*. Some of which I here sho vn-usefully demonstrate.

Lca.



Leaving these, wee entred the *Spanish* or *Cantabrian* Ocean, where thinking our selues past all danger (such ioi the sight of the *Christi-an* World and affinitie with our owne Country enrich vs with) when loe to shew there is no constancie nor trust in incertaine Seas and terrene pleasures, an horred three dayes continued tempest (not without much feare and doubt) threw vs vpon *Vshents* point in *Brittany* (a maritime part of *France*) and immediately againe, when we expected most danger, the weather fauoured vs, and with a smiling gale afforded vs in few watches, sight of our long-lookt-for *Ithaca*: And the more desired, that these Relations might find acceptance from that most noble Lord the Earle of *Pembroke*, Lord Steward (now with God) & my Lord of *Pomys*, from whose encouragements I affected Trauaile: which I cannot passe by without acknowledgement.

To conclude, wee came safe to an anchor in *Plymouth* Hauen, where (not without great cause) wee gaue God hearty thanks, for his former mercies and our present safeties.

The End.

Stat sua cuique dies: breue & irreparabile tempus
Omnibus est vite, sed famam extendere factis
Hoc virtutis opus est:

Gg



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TABLE OF SOME MATTERS
contained in these Trauailes, for the Readers
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P ag. 33. grats read goats, pag. 33. for 17. degrees all read 17. fathoms at. p. 31. for strong
Towne read strawy Towne: pag. 33. for compition read comr. - atont pag. 89. for powers
read Gowers: pag. 13. for montibet. read montibet: pag. 42. for lee Badur, read the Badur: pag. 47.
for terrified the Adye, read veritied the Adage: pag. 60. for Sofarimus, read Sofarmus: pag. 71.
for hope, read Pope: pag. 80. for I. xxx. read I. xxx. pag. 51. for hawenow read, Band-ally: pag.
131. for tortoise read tortoise: for Mosque read Mesopotamia: for David ap Owen Gwynedd,
read Madoc ap Owen Gwynedd: the word Diviad in pag. 120. is to be left out.

FINIS.



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